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E.64

Church of England

Book of Common prayer.

May hath xxxj. dayes.

Sun { ryseth / falleth } houre { 5.mi.18 / 6.mi.42 }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer. ii. Lesson.
i	b	Kalend.		Phili. & Jac.	Eccle. 7.	Act. viii.	Eccl. ix.	Jude. i.
ii	c	vi	No.		3. kin. ix.	xviii	3. kin. 10	Rom. i.
iii	d	v	No.	Inuentiõ of	xi	Matth. i.	xii	ii
iiii	e	iiii	No.	the Crosse.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Prid.	No.	John Euan.	xvii	iiii	xviii	v
vii	A	Nonas.			xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4. kin. i.	vii	4. king. ii	viii
x	d	vi	Id.		iii	viii	iiii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.	Sol in Gem.	vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii	A	Prid.	Id.		xi	xii	xii	xiii
xv	b	Idus.			xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Junii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xx	i. Coz. i.
xix	f	xiiii	kl.	Dunstane.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi	A	xii	kl.		xxv	xix	i. Esd. i.	iiii
xxii	b	xi	kl.		1. Esd. iii	xx	iiii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		vii	xxii	ix	vii
xxv	e	viii	kl.		ii. Esd. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii	kl.	Augustine.	iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii	A	v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Hest. i.	xii
xxx	c	iii	kl.		Hest. ii.	xxviii	iii	xiii
xxxi	d	Prid.	kl.		iiii	Mark. i.	v	xiiii

Sun { ryseth / falleth } houre { 3.mi.34 / 8.mi.26 }

Morning prayer. i. Lesson. ii. Lesson.

Euening prayer. i. Lesson. ii. Lesson.

Psalmes.

i	e	Kalend.		Heter.6.	Mark. ii.	Heb.vii.	i.Cor.xv.
ii	f	iiii No.		viii	iii	ix	xvi
iii	g	iii No.	Nichomede.	Job i.	iiii	Job ii.	ii.Cor.i.
iiii	A	Prid.No.		ii	v	iiii	ii
v	b	Nonas.	Bonifacie.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	A	iii Id.	Barnab.apo.	Eccle.x.	Act. xiiii.	Eccl. xii.	Act.xv.
xii	b	Prid. Id.	Sol in Can.	Job 17.	Mar. xii.	Job xix.	ii.Cor.ix.
xiii	c	Idus.	Solstitiū æsti.	xx. (18.	xiii	xxi	x
xiiii	d	xviii kl.	Iulii.	xxii	xiiii	xxiii	xi
xv	e	xvii kl.		xxiiii.xxv.	xv	26.27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxxi	Gala.i.
xviii	A	xiiii kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.		xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	↓Fast.	xlii	vii	Prou.i.	Ephe.i.
xxiiii	g	viii kl.	John Bap.	Mala.iii.	Mat.iii.	Mala.4.	Mat.14.
xxv	A	vii kl.		Prou.ii.	Luk.viii.	Prou.iii.	Ephe.ii.
xxvi	b	vi kl.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S. Pet. apo.	Eccle.xi.	Actes iii.	Eccl.xix.	Acts. iiii.
xxx	f	Prid. kl.		Prou.x.	Luk.xii.	Prou.xi.	Ephe.vi.

Iuly hath xxxj. dayes.

Sun { ryseth / falleth } houre { 4.mi.38. / 7.mi.42. }

Morning prayer, { i. Lesson. / ii. Lesson. }

Euening prayer, { i. Lesson. / ii. Lesson. }

Psalmes.					Prou.xii	Luk.xiii.	Prou.xiii.	Phil.i.
i	g	Kalend.			xiiii	xiiii	xb	ii
ii	a	vi No.			xvi	xv	xvii	iii
iii	b	v No.	Martin.		xviii	xvi	xix	iiii
iiii	c	iiii No.			xx	xvii	xxi	Colos.i.
v	d	iii No.			xxii	xviii	xxiii	ii
vi	e	Prid. No.	Dog dayes		xxiiii	xix	xxv	iii
vii	f	Nonas.	beginne.		xxvi	xx	xxvii	iiii
viii	g	viii Id.			xxviii	xxi	xxix	i. Thess.i.
ix	A	vii Id.			xxxi	xxii	Eccles.i.	ii
x	b	vi Id.			Eccle.ii.	xxiii	ii	iii
xi	c	v Id.			iiii	xxiiii	v	iiii
xii	d	iiii Id.	Sol in Leo.		vi	John i.	vii	v
xiii	e	iii Id.			viii	ii	ix	ii. Thess.i.
xiiii	f	Prid. Id.			x	iii	xi	ii
xv	g	Idus.	Swithune.		xii	iiii	Iere.i.	iii
xvi	A	xvii kl.	August.		Iere.ii.	v	ii	i. Tim.i.
xvii	b	xvi kl.			iiii	vi	v	ii.iii.
xviii	c	xv kl.			vi	vii	vii	iiii
xix	d	xiiii kl.			viii	viii	ix	v
xx	e	xiii kl.	Margaret.		x	ix	xi	vi
xxi	f	xii kl.			xii	x	xiii	ii. Tim.i.
xxii	g	xi kl.	Magdalen.		xiiii	xi	xv	ii
xxiii	A	x kl.			xvi	xii	xvii.	iii
xxiiii	b	ix kl.	Fast.		Eccl.xxi.	xiii	Eccl.xxiii	iiii
xxv	c	viii kl.	James Apo.		Ier.xviii.	xiiii	Iere.xix.	Titus i.
xxvi	d	vii kl.	Anne.		xx	xv	xxi	ii.iii.
xxvii	e	vi kl.			xxii	xvi	xxiii	Phile.i.
xxviii	f	v kl.			xxiiii	xvii	xxv	Hebr.i.
xxix	g	iiii kl.			xxvi	xviii	xxvii	ii
xxx	A	iii kl.			xxviii	xix	xxix	iii
xxx	b	Prid. kl.			xxxi	xx	xxxi	iiii

Auguſt hath xxxj. dayes.

Sun { ryſeth / falleth } houre { 7.mi.14. / 4.mi.46. }

Pſalmes.				Morning prayer, i. Leſſon.	Morning prayer, ii. Leſſon.	Euening prayer, i. Leſſon.	Euening prayer, ii. Leſſon.
i	c	Kalend.	Lammas.	Iere.xxx.	John.xx.	Iere. xxxi.	Heb.iiii.
ii	d	iiii No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiiii	Actes.i.	xxxv	vi
iiii	f	Pꝛid.No.		xxxvi	ii	xxxvii	vii
v	g	Monas.		xxxviii	iii	xxxix	viii
vi	A	viii Id.	Tranſfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v	xliii	x
viii	c	vi Id.		xliiii	vi	xlv.xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	James i.
xii	g	Pꝛid. Id.	Sol in Virg.	Lamen.i.	x	Lamen. ii.	ii
xiii	A	Idus.		iii	xi	iiii	iii
xiiii	b	xix kl.	Septembꝛis	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.			Ezek.iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	xiii	i.Pet.i.
xvii	e	xvi kl.		xiiii	xv	xviii	ii
xviii	f	xv kl.		xxxii	xvi	xxxiiii	iii
xix	g	xiiii kl.		Dan.i.	xvii	Dan.ii.	iiii
xx	A	xiii kl.		iii	xviii	iiii	v
xxi	b	xii kl.		v	xix	vi	ii.Pet.i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Faſt.	ix	xxi	x	iii
xxiiii	e	ix kl.	Bartho. Ap.	Eccl.xxv	xxii	Eccl.29.	i.Joh.i.
xxv	f	viii kl.		Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.		xiii	xxiiii	xiiii	iii
xxvii	A	vi kl.		Hoſe.i.	xxv	Hoſe.2.3.	iiii
xxviii	b	v kl.	Auguſtine.	iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead. of	vii	xxvii	viii	2.3.Joh.
xxx	d	iii kl.	John.	ix	xxviii	x	Jude.
xxxi	e	Pꝛid. kl.		xi	Matth.i.	xii	Rom.i.

These to be obserued

for holy dayes, and none

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to knowe when the Terme

beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Hillarie Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it bee Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of Nouember.

THere was neuer any thing by the wit of mã so well deuised, or so sure established, which in continuance of time hath not bin corrupted: as (among other things) it may plainely appeare by the Common prayers in the Church, commonly called diuine seruice. The first originall and ground whereof, if a man woulde search out by the auncient Fathers, he shal finde that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should bee read ouer once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Respondes, Verses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to read it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, respondes, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but by the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Byble. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any woulde iudge this way

more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could saye many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all thinges shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edifyed: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappell where he ministreth, and shal toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere, (except certaine proper feaſtes) as the rules following more plainely declare.

The order how the Pſalter is appoynted to be read.

THe Pſalter ſhall be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other bee, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt thirtie dayes.

And becauſe January and March hath one day aboue the ſayde number, and Febryary which is placed betweene them both, hath onely xxviii. dayes: Febryary ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in Febryarie, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the nomber that is appoynted for the Pſalmes, & then finde the ſame nomber in this Table, and vpon that nomber ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

A table for the order of the Psalmes to be sayde at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii. xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

	Mattens.	Euensong.
Saint Marke.	Eccle.iiii.	Eccle.v.
Saint Philip and Jacob.	Eccle.vii.	Eccle.ix.
Ascension day.	Deut.x.	iiii.King.ii.
Munday in Whitsun weeke.		
First Lesson.	Genesis xi.. vnto These are the generations of Sem,	Num.xi.Gather vnto me 70. men &c. vnto Moses
Second Lesson.	i.Cor.xii.	and the elders returned.
Tuesday in Whitsun weeke.	i.Kings.xix. Dauid came to Samuel to	Deut.xxx.
Saint Barnabe	Rama.&c.	
First Lesson.	Eccle.x.	Eccle.xii.
Second Lesson.	Actes xiiii.	Actes xv.(vnto) After certaine
S. John Bapt.		dayes.
First Lesson.	Mala.iii.	Mala.iiii.
Second Lesson.	Mat.xiii.	Mat.xiiii.(vnto) when Jesus
Saint Peter.		heard.
First Lesson.	Eccle.xv.	Eccle.xix.
Second Lesson.	Actes.iii.	Actes.iiii.
Saint James.	Eccle.xxi.	Ecclus. xxiii.
S. Bartlemew.	xxv	xxix.
S. Matthew.	xxxv	xxxviii.
S. Michael.	xxxix	xliiii.
Saint Luke.	li	Job.i.
Simon & Jude.		
First Lesson.	Job.xxiiii.xxv.	xlii.

All Saintes.	*Mattens.*	*Euensong.*
Fyrst Lesson.	Wisd. iii. (vnto) Blessed is rather the barren.	Wisd. v. (vnto) His iealousie also.
Second lesson.	Hebrues xi. xii. Saints by faith, (vnto) If ye endure chastening.	Apocalyps xix. (vnto) And I sawe an Angel stande.

Proper Psalmes on certayne dayes.

	Mattens. Psal.	Euensong.
Christmas day.	xix. xlv. lxxxv.	lxxxix. lx Cxxxii
Easter day.	ii lvii lxi	lxiii Cxiiii Cxviii
Ascension day.	viii xv xxi	xxiiii lxviii Cviii
Whitsunday.	xlv lxvii	Ciiii Cxlv

The order where

Morning and Euening prayer shalbe vsed and said.

The Morning and Euening prayer shalbe vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shalbe otherwise determined by the Ordinarie of the place. And the Chauncels shal remaine as they haue done in times past.

And heere is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by authoritie of Parliament, in the seconde yere of the reigne of King Edward the sixt, according to the Acte of Parliament in that case made and prouided.

An order for Morning prayer daily throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shal reade with a loud voyce some one of these sentences of the scriptures that followe. And then he shall say that which is written after the said sentences.

AT what time soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. Eze. xviii

I doe knowe mine owne wickednesse, and my sinne is alway Psal. li.

against me.

l.li. Turne thy face away from our sinnes (O Lorde) and blot out all our offences.

l.li. A sorowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite heartes.

l.ii. Rent your heartes, and not your garments, and turne to the Lord your God, because he is gentle and merciful, he is patient, and of much mercie, and such a one that is sory for your afflictions.

n.ix. To thee (O Lorde God) belongeth mercie and forgiuenesse, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appointed for vs.

e.x. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, least we shoulde be consumed and brought to nothing.

at.iii. Amende your liues, for the kingdome of God is at hand.

ke xv. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthie to be called thy sonne.

a.cxliii. Enter not into iudgement with thy seruants, O Lorde: for no flesh is righteous in thy sight.

ohn i. If we say that we haue no sinne, we deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightie God our heauenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that we may obteine forgiuenesse of the same, by his infinite goodnesse and mercy.

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble & meete together, to render thankes for the great benefites that we haue receiued at his handes, to set forth his most worthy prayse, to heare his most holy worde, and to aske those things which bee requisite and necessarie, as wel for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace, saying after me.

A generall confession to be sayd of the whole congregation after the Minister, kneeling.

ALmightie and most mercifull father, wee haue erred & strayed from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our owne hearts, wee haue offended against thy holy lawes, wee haue left vndone those thinges which wee ought to haue done, and wee haue done those thinges which we ought not to haue done, and there is no health in vs, but thou, O Lord, haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Jesu our Lord: And graunt, O most mercifull father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lorde Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wicked-

nesse and liue, and hath giuen power and commaundement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, & vnfeinedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy, thorow Iesus Christ our Lord.

The people shall answere, Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen. &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shew forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.
Prayse ye the Lord.

Then shalbe said or sung this Psalme followving.

enite, extemus omino, al. 95.

Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankes-

thankesgiuing: and shewe our selues glad in him with Psalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie lande.

O come let vs worship, and fall downe: and kneele before the Lorde our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your heartes: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that do erre in their heartes, for they haue not knowen my wayes.

Vnto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the father, &c. As it was in the, &c.

Then shall followe certaine Psalmes in order, as they bee appointed in a table made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: Glory be to the father, &c. As it was in the &c.

Then shall be read two Lessons distinctly with a loude voyce, that the people may heare. The first, of the olde Testament. The seconde, of the Newe, like as they be appointed in the Kalender, except there bee

proper lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may be best heard of all such as be present. And before euery Lesson, the Minister shall say thus. The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, **Here endeth such a Chapter of such a booke.**

And to the ende the people may the better heare in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospell. After the first Lesson shall followe, Te Deum laudamus in English, daily throughout the whole yeere.

Te Deum laudamus

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doeth worship thee: the father euerlasting.

To thee all Angels crie aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen & earth are full of the maiestie: of thy glorie.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble armie of Martyrs: praise thee.

The holy Church throughout all the worlde: doeth knowledge thee.

The father: of an infinite maiestie.

Thy honourable: true, and onely sonne.

Also the holy Ghost: the comforter.

Thou art the king of glorie: O Christ.

Thou

Thou art the euerlasting sonne: of the father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the father.

We beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whome thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saintes: in glorie euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy name: euer worlde without ende.

Vouchsafe (O Lorde:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpō vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer bee confounded.

Or this Canticle, Benedicite omnia opera. &c.

All ye workes of the Lorde, blesse ye the Lorde: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: prayse him and magnifie him for euer.

O ye heauens, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O yee Sunne and Moone, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O yee ſtarres of heauen, bleſſe ye the Lorde: praiſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye windes of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye winter and ſommer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye light and darkenes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hilles, bleſſe yee the Lorde: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee welles, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales & all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye beaſtes & cattell, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lorde: prayſe him and magnifie him for euer.

O ye prieſts of the Lord, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſaid Benedictus in Engliſh, as followeth.

BLeſſed bee the Lorde God of Iſrael: for hee hath viſited and redeemed his people. Benedictus.

And hath rayſed vp a mightie ſaluation for vs: in the houſe of his ſeruant

uant Dauid.

As hee spake by the mouth of his holy Prophetes: which haue bene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To perfourme the mercy promised to our forefathers: and to remember his holy couenant.

To performe the othe which he sware to our forefather Abraham: that he would giue vs.

That wee, being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: al the dayes of our life.

And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme. Iubilate Deo.

bilate eo.

BE ioyfull in the Lorde (all ye landes:) serue the Lord with gladnes, and come before his presence with a song.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankfull vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Then shall be saide the Creede, by the Minister and the people standing.

I Beleeue in God the Father almightie, maker of heauen and earth: and in Iesus Christ his onely sonne our Lorde, which was cõceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the father almightie. From thence shall he come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of saintes, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing with a loude voyce.

The Lorde be with you.

Answere.

And with thy spirit.

The

The Miniſter.

Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Miniſter, Clarkes, and people, ſhall ſay the Lordes prayer in Engliſh, with a loude voyce.

Our father which art in heauen, &c.

Then the Miniſter ſtanding vp, ſhall ſay.

O Lorde ſhewe thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our heartes within vs.

Anſwere.

And take not thine holy ſpirite from vs.

Then

Then shall followe three Collectes. The first, of the day, which shal be the same that is appoynted at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collectes shall neuer alter, but dayly bee sayde at Morning prayer throughout all the yeere, as followeth.

The second Collect for peace.

O God, which art authour of peace, and louer of concorde, in knowledge of whome standeth our eternall life, whose seruice is perfect freedome: defende vs thy humble seruauntes in all assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heauenly father, almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defende vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord, Amen.

An

An order for Euening

prayer throughout the yere.

The Prieſt ſhall ſay.

Our father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſvvere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſvvere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the father, and to the ſonne, &c.
As it was in the beginning, is now, &c.

Prayſe ye the Lord.

Then Pſalmes in order as they be appoynted in the Table for Pſalmes, except there be proper pſalmes appointed for that day. Then a leſſon of the olde Teſtament, as is appoynted likewiſe in the Kalender, except there bee proper Leſſons appoynted for that day. After that, Magnificat in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour.

For hee hath regarded: the lowlineſſe of his handmayden.

For beholde from henceforth: all generations ſhall call me bleſſed.

For hee that is mightie hath magnified me: and holy is his name.

And his mercy is on them that feare him: throughout all generations.

Ye

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their heartes.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lorde a newe song: for he hath done marueilous things.

With his owne right hande, and with his holy arme: hath he gotten him selfe the victorie.

The Lorde declared his saluation: his righteousnes hath he openly shewed in ỹ sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and giue thankes.

Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and Shawmes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the floods clappe their handes, and let the hilles

hilles be ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnesse shall he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Then a Lesson of the Newe Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis, Luk. 2. 29.

LOrde nowe lettest thou thy seruant depart in peace: according thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to bee the glory of thy people Israel.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Or els this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O Let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

God

God shall bleſſe vs: and all the endes of the world shall feare him.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is nowe, &c.

Then shal follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collectes. First of the day. The second of peace. The third for ayde against all perils, as hereafter followeth: which two last Collectes shalbe daily said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace which the worlde can not giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Jesus Christ our saviour, Amen.

The thirde Collectes for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely sonne our saviour Jesus Christ, Amen.

In the feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthewe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shall be sung or said, immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

Hosoeuer will be saued: before all things it is necessary that he holde the Catholique faith.

Which faith, except euery one doe keepe holy and vndefiled: without doubt he shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternall.

Such as the father is, such is the sonne: and such is the holy Ghost.

The father vncreate, the sonne vncreate: and the holy Ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy Ghost incomprehensible.

The father eternall, the sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy Ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy Ghost is God.

And

And yet they are not three Gods: but one God.

So likewise the father is Lorde, the sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by him selfe to bee God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lordes.

The father is made of none: neyther created, nor begotten.

The Sonne is of the father alone: not made, nor created, but begotten.

The holy ghost is of the father, & of the sonne: neyther made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one sonne, not three sonnes: one holy ghost, not three holy Ghostes.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesayde: the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the father, begotten

before the worldes: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffred for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes, and Frydayes, and at other times when it shall be commaunded by the Ordinarie.

God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen: haue mercie vpon vs miserable sinners,

O God the Sonne redeemer of the worlde: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the worlde: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father & the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons & one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting damnation.

Good Lorde deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and

all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy worde and commandement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy Baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lorde.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse

holinesse of life, thy seruant Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy fayth, feare, and loue, and that shee may euermore haue affiance in thee, and euer seeke thy honour and glorie.

We beseech thee to heare vs good Lord.

That it may please thee to bee her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy woorde, and that both by their preaching and liuing, they may set it foorth and shewe it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsell, and all the nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue

and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people encrease of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring foorth the fruites of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into ỹ way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauaile by lande or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutours, and slaunderers, and to turne their hearts.

We

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruites of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences, & ignorances, and to endue vs with the grace of thy holy spirit, to amend our liues according to thy holy worde.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen. &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The verficle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let

Let vs pray.

O God merciful father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuil or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble woorkes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, & deliuer vs for thine honour.

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe, world without ende. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lorde let thy mercie be shewed vpon vs.

The Answere.

As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our Lorde. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly father, high and mightie, King of kings, Lord of lordes, the onely ruler of princes, which doest from thy throne beholde all the dwellers vpon earth, most heartily we beseech thee with thy fauour to beholde our most gratious soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy spirit, that she may alway incline to thy will, and walke in thy way: endue her plenteously with heauenly giftes, graunt her in health and wealth long to liue, strengthen her, that she may vanquish and ouercome al her enemies, and finally after this life, she may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

ALmightie and euerlasting God, which onely worketh great marualles, sende downe vpon our Bishoppes and Curates, and all congregations committed to their charge, the healthfull spirite

of

of thy grace, and that they may truely please thee, powre vpon them the continuall deawe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Jesus Christ, Amen.

A prayer of Chrysostome.

ALmightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy name, thou wilt graunt their requestes: fulfil now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this worlde knowledge of thy trueth, & in the worlde to come life euerlasting.

2. Corinthians 13.

THe grace of our Lorde Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore.

For raine, if the time require.

O God heauenly father, which by thy sonne Jesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustenance: Sende vs we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, & to thy honour, through Jesus Christ our Lorde. Amen.

For faire weather.

O Lorde God, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercie diddest promise neuer to destroy it so againe: We humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters,

waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee prayse and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the rayne doeth fall, the earth is fruitfull, beastes increase, and fishes doe multiplie: beholde wee beseech thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which we do now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lorde, to whome with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almightie God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (we humbly beseech thee) from the handes of our enemies, abate their pride, asswage their malice, and confounde their deuices, that we being armed with thy defence, may bee preserued euermore from al perils, to glorifie thee which art the onely giuer of all victorie, through the merits of thy onely sonne Iesus Christ our Lord.

In the time of any common plague, or sickenesse.

O Almightie GOD, which in thy wrath in the tyme of King Dauid, diddest slaye with the plague of pestilence three score and tenne thou-

sand,

sande, and yet remembring thy mercie diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then commaund thine Angell to cease from punishing: so it may nowe please thee to withdrawe from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though we bee tyed and bounde with the chayne of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christs sake, our mediatour and aduocate, Amen.

The Collects,

Epistles and Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that wee may cast away the woorkes of darknesse, and put vpon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious maiestie to iudge both the quicke and the dead, wee may rise

rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWE nothing to any man, but this, that ye loue one another: For hee that loueth another, fulfilleth the lawe. For these commaundements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth, (if there be any other commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Rom. 13. 8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the lawe. This also we knowe the season, howe that it is time that we shoulde nowe awake out of sleepe: for nowe is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, & let vs put on the armour of light. Let vs walke honestly, as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

The Gospel.

AND when they drewe nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lyeth ouer against you, & anon yee shal find an Asse bound, & her colte with Mat. 21. 1

with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lord hath neede of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an Asse and a Colt, the foale of the Asse vsed to the yoke. The disciples went & did as Iesus commaunded them, and brought the Asse and the Colte, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, & they that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people saide, this is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues, and sayde vnto them, It is written, My house shalbe called the house of prayer, but ye haue made it a denne of thieues.

The seconde Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy scriptures to be written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerlasting

sting life, which thou hast giuen vs in our Sauiour Jesus Christ.

The Epistle.

WHat so euer things are written afore-time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, graunt you to bee like minded one towardes another, after the ensample of Christ Jesus: that ye all agreeing together, may with one mouth prayse God the father of our Lorde Jesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy name. And againe he saith, Reioyce yee Gentiles with his people. And againe, Praise the Lorde all ye Gentiles, and laude him all ye nations together. And againe Esay sayeth, There shall be the roote of Jesse, and hee that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that yee may be rich in hope, through the power of the holy Ghost. Rom. 15. 4.

The Gospel.

THere shalbe signes in the sunne, and in the moone, and in the starres: and in the earth the people shall be at their wittes end through despaire. The sea & the water shall roare, and mens hearts Luke 21. 25.

shall faile them for feare, and for looking after those thynges which shall come on the earth: for the powers of heauen shal moue. And then shal they see the sonne of man come in a cloude, with power & great glorie. When these thynges begin to come to passe, then looke vp, and lift vp your heades, for your redēption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote forth their buddes, ye see and knowe of your owne selues that sommer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you, this generation shal not passe, till all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

The thirde Sunday in Aduent.

The Collect.

LOrde, we beseech thee giue eare to our prayers, & by thy gracious visitation lighten the darknesse of our heart, by our Lord Jesus Christ.

The Epistle.

1.Cor.4. LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewardes of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be iudged of you, either of mans iudgemēt: No, I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth mee. Therefore iudge nothing before the time, vntill the Lorde come which will lighten thynges that are hid in darknesse, and open the counsailes of the hearts, and then shall euery man haue praise of God.

The

The Gospel.

WHen Iohn, being in prison heard the workes of Christ, he sent two of his disciples, & sayde vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, and sayd vnto them, Goe and shewe Iohn againe what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, the deafe heare, the dead are raysed vp, and the poore receiue the glad tidings of the Gospel: and happie is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernes to see? A reede that is shaken with the winde? Or what went yee out to see? A man clothed in soft rayment? Beholde, they that weare soft clothing, are in kings houses. But what went ye out for to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is hee of whome it is written, Beholde, I sende my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2

The fourth Sunday in Aduent.

The Collect.

LOrd rayse vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) we be sore let and hindered, thy bountifull grace & mercy (through the satisfaction of thy sonne our Lord) may speedily deliuer vs: to whome with thee and the holy Ghost, be honour and glory, world without ende.

The Epistle.

Phil.4.4. REioyce in the Lorde alway, and againe I say reioyce. Let your softnesse bee knowen to all men, the Lorde is euen at hande. Be carefull for nothing: but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel.

Ioh.1.19. THis is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And hee confessed, and denyed not, and sayde playnely, I am not Christ. And they asked him, What then? Art thou Elias? And he sayth, I am not. Art thou ỹ Prophet? And he answered, No. Then sayde they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He sayde, I am the voyce of a cryer in the wildernesse, make straight the way of the Lord, as sayde the Prophet Esai. And they which were sent were of the Pharisees, and they asked him, and sayde vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whome yee knowe not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordane, where Iohn did baptize.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten sonne, to take our nature vpon him, and this day to be borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy spirite, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOd in times past, diuersly and many wayes spake vnto the fathers by Prophets: but in these last dayes he hath spoken to vs by his owne sonne, whome hee hath made heire of all thinges, by whome also he made the world. Which sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they. For vnto which of the Angels saide he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth, He maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne he sayeth, Thy seate (O God) shalbe for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteous- Heb. 1. 1.

nesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lorde in the beginning hast layde the foundation of the earth, & the heauens are the worckes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

John 1, 1. IN the beginning was the worde, and the worde was with God, & God was the word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent frō God, a mā, whose name was John: the same came as a witnesse, to beare witnes of the light, that all men through him might beleeue. He was not that light, but was sēt to beare witnes of the light. That light was the true light which lighteth euery man that commeth into the world. He was in the worlde, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to bee made sonnes of God, euen them that beleeued on his name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the glory of it, as the glory

glory of the onely begotten sonne of the father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr S. Steuen, who prayed for his persecutours, to thee which liuest, &c.

Then shall followe the Collect of the Natiuitie, which shalbe sayd continually vnto Newe yeeres day.

The Epistle.

AND Steuen being ful of the holy Ghost, looked vp stedfastly with his eyes into heauen, and sawe the glorie of God, and Jesus standing on the right hand of God, and sayde, Beholde, I see the heauens open, & the sonne of man standing on ỹ right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, & stoned him. And the witnesses laid downe their clothes at a yong mans feete, whose name was Saul: And they stoned Steuen, calling on, and saying, Lorde Jesu receiue my spirit. And he kneeled downe, and cryed with a loude voyce, Lorde lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe. Act. 7. 55

The Gospel.

BEholde, I send vnto you Prophets, and wise men, & Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, & persecute them from citie to citie, that vpon you may come all the righteous blood Mat. 23. 34.

which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple and the altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often woulde I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, yee shall not see me henceforth, til that ye say, Blessed is he that commeth in the name of the Lord.

Saint Iohn Euangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

The Epistle.

Ioh. 1. 1 THat which was from the beginning, which we haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our handes haue handeled of the worde of life, And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternal life, which was with the father, and appeared vnto vs. That which we haue seene and heard, declare we vnto you, that yee also may haue fellowshippe with vs, and that our fellowshippe may be with the father and his sonne Iesus Christ. And this we write vnto you, that yee may reioyce,

ioyce, and that your ioy may be full. And this is the tydings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darkenesse, we lie, & doe not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, wee deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull & iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyar, and his worde is not in vs.

The Gospel.

IEsus sayde vnto Peter, Followe thou me. Peter turned about, and sawe the disciple whom Iesus loued, following (which also leaned on his breast at supper, and saide, Lorde, which is he that betrayeth thee?) When Peter therefore sawe him, he said to Iesus, Lord, what shall he here doe? Iesus said vnto him, If I wil haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not dye: yet Iesus said not to him, he shall not die: but if I wil that he tary till I come, what is that to thee? The same disciple is hee which testifieth of these things, and wrote these things, and we knowe that his testimony is true. There are also many other things which Iesus did, the which if they shoulde be written euery one, I suppose the worlde coulde not conteine the bookes that should be written. Iohn. 21. 19.

The

The Collect.

ALmightie God, whose prayse this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle.

Apo.14.1 I Looked, and loe, a lambe stoode on the mount Sion, & with him an hundred fourtie and foure thousande, hauing his name and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, & as the voyce of a great thunder. And I heard the voyce of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beastes and the elders, & no man coulde learne the song, but the hundred fourty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the Lambe, whereseuer he goeth. These were redeemed from men, being the first fruites vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God.

The Gospel.

Mat.2.13 THe Angell of the Lorde appeared to Ioseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee worde. For it wil come to passe that Herode shal seeke the childe, to destroy him. So when he awoke, he tooke the childe & his mother by night,

and

and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my sonne. Thē Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeres old or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas he saide, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie God, &c. (As vpon Christmas day.)

The Epistle.

AND I say, ỹ the heire (as long as he is a child) differeth not frō a seruāt, though he be lord of all, but is vnder tutours & gouernours, vntill ỹ time that ỹ father hath appointed. Euen so we also, when we were childrē, were in bōdage vnder ỹ ordinances of ỹ world: But when ỹ time was ful come, God sent his sonne made of a woman, & made bonde vnto the law, to redeeme thē which were bond vnto the lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sōnes, God hath sent ỹ spirit of his sonne into our hearts, which crieth Abba, father. Wherfore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ. Gal. 4. 1.

The

The Gospel.

Matt. 1, 1. THis is the booke of the generation of Jesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begate Ezrom: Ezrom begate Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos, of Rahab: Boos begate Obed, of Ruth: Obed begate Jesse: Jesse begat Dauid the king: Dauid the king begat Solomon, of her that was the wife of Urie: Solomon begate Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begat Amon: Amon begat Josias: Josias begate Jechonias and his brethren, about the time that they were caryed away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begat Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begate Joseph the husband of Marie, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The byrth of Jesus Christ was on this wise: When his mother Marie was marryed to Joseph, (before

(before they came to dwell together) shee was found with childe by the holy ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, beholde, the Angel of the Lorde appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring forth a Sonne, and thou shalt call his name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a mayde shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as he awoke out of sleepe, did as the Angel of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not, till she had brought forth her first begotten sonne, and called his name Jesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for man: graunt vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnal lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The

The Epistle.

Rom.4.8. BLessed is the man to whome the Lorde will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say ỹ faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in the circumcision, or when he was in the vncircumcision? not in time of circumcision, but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them ỹ beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, & that he might bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the worlde) happened not to Abraham, or to his seede through the law, but through the righteousnesse of faith. For if they which are of the lawe be heires, then is fayth but vaine, and the promise of none effect.

The Gospel.

Luk.2.15. AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayde one to another, Let vs go euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a manger. And when they

they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards. But Mary kept all those sayings, and pondred them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel before he was conceiued in the wombe.

If there be a Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle and Gospell at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that we which knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lorde. Amen.

The Epistle.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to youwarde. For by reuelation shewed he the mysterie vnto mee, as I wrote afore in fewe words, whereby when ye reade, ye may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men as it is nowe declared vnto his holy Apostles Eph. 3. 1.

and

and prophets by the spirit, that the Gentiles shoulde be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospell: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles, the vnsearcheable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly thinges, might be knowen by the congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Jesu our Lorde, by whome we haue boldnesse and entrance with the confidence which is by the faith of him.

The Gospel.

Mat.2.1. WHen Jesus was borne in Bethlehem, a citie of Jurie in the time of Herode the king: behold, there came wise mē from the East to Hierusalem, saying, Where is he that is borne king of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herode the king had heard these things, he was troubled, and all the Citie of Hierusalem with him. And when he had gathered al the chiefe Priestes and Scribes of the people together, he demaunded of them where Christ should bee borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the lande of Jurie, art not the least among

mong the princes of Juda: For out of thee shall come vnto me the captaine that shall gouerne my people Israel. Then Herod, (when he had priuily called the wise men) he enquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and said, Go your way thither, and search diligently for the Child: and when ye haue found him, bring me worde againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the child was. When they saw the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, (that they should not go againe to Herode,) they returned into their owne countrey another way.

The first Sunday after the Epiphanie.

The Collect.

LOrde we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord, Amen.

The Epistle.

I Beseech you therefore brethren, by the mercifulnes of God: that ye make your bodies a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God. And fashion not Rom. 12. 1.

your selues like vnto this worlde: but be ye changed in your shape, by the renuing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto me giuen is) to euery man among you, that no man stande high in his owne conceit, more then it becommeth him to esteeme of him selfe: but so iudge of him selfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 2.

verse 43.

THe father and mother of Jesus went to Hierusalē, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Jesus abode stil in Hierusalem, and his father and mother knewe not of it: but they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the Temple, sitting in the middest of the doctours, hearing them, and posing them. And all that heard him, were astonyed at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sōne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must

must go about my fathers busines? And they vnderstood not that saying which he spake vnto them. And he went downe wt them, & came to Nazareth, & was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisdome and age, and in fauour with God & men.

The second Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all thinges in heauen & earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEing that we haue diuers gifts, accor- Rō. 12. 6.
ding to the grace that is giuen vnto vs, if a man haue the gift of prophecie, let him haue it, ꝙ it be agreeing to the faith. Let him that hath an office, wayte on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man shewe mercy, let him doe it with cheerefulnes. Let loue be without dissimulation. Hate that which is euil, & cleaue vnto ꝙ which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the businesse which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Blesse thē which persecute you. Blesse, I say, & curse not. Be mery with them that are merie, weepe with them that weepe. Be of like affection one towardes

another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the thirde day was there a marriage in Cana, a citie of Galile, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the marriage. And when the wine fayled, the mother of Iesus sayde vnto him, They haue no wine. Iesus sayde vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother sayd vnto the ministers, Whatsoeuer hee sayeth vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Iewes, conteining two or three firkins a piece. Iesus sayde vnto them, Fill the water pottes with water. And they filled them vp to the brimme. And he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers which drewe the water, knewe) hee called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be dronke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting GOD, mercifully looke vpon our infirmities, and in all our daungers and necessities, stretche forth thy right

right hande to helpe and defende vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euil. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lorde. Therefore if thine enemie hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire vpon his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou cãst make me cleane. And Jesus put forth his hande, and touched him, saying, I will, be thou cleane: And immediately his leprosie was cleansed. And Jesus sayde vnto him, Tell no man, but goe and shewe thy selfe to the priest, and offer the gift (that Moses commaunded to be offred) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained. And Jesus saide, When I come vnto him, I will heale him. The Centurion answe- Matt. 8. 1

red, and said, Sir, I am not worthy that thou shouldest come vnder my roofe, but speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authoritie of another, & haue souldiers vnder me: and I say to this man, Go, and he goeth: & to another man, Come, and he commeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these wordes, he marueiled, and sayde to them that followed him, Verily I say vnto you, I haue not founde so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob, in the kingdome of heauen. But the children of the kingdome shalbe cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus saide vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knowest vs to be set in the middes of so many and great dangers, that for mans frailenes we can not alwayes stand vpright: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

.13. 1. LEt euery soule submitte him selfe vnto the authoritie of the higher powers: for there is no power but of GOD. The powers that be, are ordeined of God. Who so euer therefore resisteth power, resisteth

resisteth the ordinance of God: but they that resist, shall receiue to them selues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do wel then, & so shalt thou be praysed of the same: for hee is the minister of God for thy wealth. But if thou do that which is euil, then feare: for he beareth not the sworde for nought: for hee is the minister of God, to take vengeance on them ỹ doe euill. Wherefore yee must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whome tribute belongeth: custome, to whome custome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

AND when hee entred into a ship, his disciples followed him. And beholde, there arose a great tẽpest in the sea, insomuch as the ship was couered with waues, but hee was a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayde vnto them, Why are yee fearefull, O ye of litle faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there mette him two possessed of deuilles, which came out of the Mat. 8, 2

graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he sayde vnto them, Goe your wayes. Then went they out, and departed into the herde of swine: And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he woulde depart out of their coastes.

The fifth Sunday after the Epiphanie.

The Collect.

LOrde, wee beseech thee to keepe thy Church and houlholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12

PUt vpon you, as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe

doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that ye be thankefull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer ye doe in word or deede, doe all in the name of our Lorde Jesu, giuing thanks to God the father by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruite, then appeared the tares also. So the seruaunts of the Housholder came, and sayde vnto him, Syr, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? He sayde vnto them, The enuious man hath done this. The seruants sayde vnto him, wilt thou then that we goe and weede them vp? But he sayde, Nay, lest while yee gather vp the tares, yee plucke vp also the wheate with them: let both growe together vntil the haruest, & in the time of haruest, I wil say to the Reapers, Gather ye first the tares, and binde them together in sheaues to be burnt: but gather the wheate into my barne. Mat. 13. 24.

The sixth Sunday (if there bee so many) shall haue the same Psalmes, Collect, Epistle and Gospell that was vpon the fifth Sunday.

The

The Collect.

O Lorde, we beseeche thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnes, for the glory of thy name, through Iesus Christ our Sauiour, who liueth and reigneth world without ende, Amen.

The Epistle.

1. Cor. 9. 4. PErceiue yee not, howe that they which runne in a course, runne all, but one receiueth the reward? So runne, that yee may obteine. Euery man ỹ proueth masteries, absteineth from all thinges: and they doe it to obteine a crowne that shall perish, but wee to obteine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospel.

Mat. 20. 1 THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the third houre, and sawe other standing idle in the market place, and sayde vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixth and ninth houre, and did likewise. And about

the eleuenth houre he went out, and founde other standing idle, and said vnto them, Why stand ye here all the day idle? They sayde vnto him, Because no man hath hired vs. He saith vnto them, Goe yee also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lorde of the vineyarde saide vnto his Stewarde, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayde, Friend, I doe thee no wrong: Didest not thou agree with me for a penie? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shall be last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrde God, which seest that we put not our trust in any thing that we do: mercifully graunt, that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

The

The Epistle.

2.Cor. 11 9. YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I. xl. stripes saue one. Thrise was I beaten with rods, I was once stoned. I suffered thrise shipwracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the Heathen, in perils in the Citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lorde Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The

The Gospel.

WHen much people were gathered together, and were come to him out of all Cities, hee spake by a similitude, The sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, & the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprong vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as hee sayde these things, he cryed, Hee that hath eares to heare, let him heare. And his Disciples asked him, saying, What maner of similitude is this? And hee sayde, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this. The seede is the woorde of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh away the woorde out of their hearts, least they should beleeue, and be saued. They on the stones, are they, which when they heare, receiue the woorde with ioy, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, & are choked with cares and riches, and voluptuous liuing, and bring foorth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the woorde, and keepe it, and bring forth fruite through patience. Luke 8, 4.

The

The Collect.

O Lorde, which doest teache vs that all our doings without charitie are nothing worthy: sende thy holy ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

1. Cor. 13

THough I speake with tongues of men, and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling Cymball. And though I could prophecie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, & yet haue no loue, I am nothing. And though I bestowe all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the truth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying fayle, eyther tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstoode as a childe, I imagined as a childe: But assoone as I was a man, I put away childishnesse. Nowe wee see

in

in a glasse, euen in a darke speaking: but then shal we see face to face. Now I knowe vnperfectly: but then shall I knowe, euen as I am knowen. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospel.

IEsus tooke vnto him the twelue, and said vnto them, Beholde, we goe vp to Hierusalem, & all shall be fulfilled that are written by the Prophets of ỹ sonne of man. For he shall be deliuered vnto the Gentiles, and shalbe mocked, and despitefully entreated, and spitted on. And whē they haue scourged him, they will put him to death, and the third day he shall rise againe. And they vnderstoode none of these things. And this saying was hid from them, so that they perceiued not ỹ things which were spoken. And it came to passe, that as he was come nigh to Iericho, a certaine blinde man sate by the high way side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou sonne of Dauid, haue mercie on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stoode still, & commanded him to be brought vnto him. And when he was come nere, he asked him, saying, What wilt thou that I do vnto thee? and he said, Lord, that I might receiue my sight. And Iesus sayde vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praising God. And all the people, when they saw it, gaue praise vnto God. Luke 18. 31.

The

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs newe and contrite heartes, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel. 2. 12

TURNE you vnto me with all your heartes, with fasting, weeping, and mourning: rent your heartes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your encrease remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lord betweene the porch and the altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lordes thereof. Wherefore shoulde they say among the Heathen, Where is nowe their God?

The

The Gospel.

WHen ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appeare vnto mē how ỹ they fast. Verely I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, & wash thy face, that it appeare not vnto mē how that thou fastest, but vnto thy father, which is in secret, & thy father which seeth in secret, shal reward thee opēly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, & where thieues breake through and steale: but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where thieues doe not breake through nor steale. For where your treasure is, there will your heartes be also. Mat. 6. 16

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake diddest fast fourtie dayes and fourtie nightes: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glorie, which liuest and reignest, &c.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For hee sayeth, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euil, ỹ in our office be found no fault: but in all things let vs behaue our selues 2. Cor. 6. 1.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmēts, in strifes, in labors, in watchings, in fastings, in purenesse, in knowledge, in long suffring, in kindnes, in the holy Ghost, in loue vnfained, in the worde of trueth, in the power of God, by the armour of righteousnes of the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, & yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway mery, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Luc.4.1. THen was Jesus led away of the spirite into wildernesse, to be tempted of the deuill. And when he had fasted fourtie dayes, and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the sonne of God, commaund that these stones be made bread. But he answered and sayde, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuil taketh him vp into the holy citie, and setteth him on a pinacle of the Temple, and sayeth vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his angels charge ouer thee, and with their handes they shall holde thee vp, least at any time thou dash thy foote against a stone. And Jesus sayde vnto him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him al the kingdomes

of

of the worlde, and the glory of them, and sayeth vnto him, All these wil I giue thee, if thou wilt fall downe and worship me. Then saith Jesus vnto him, Auoide Satan: for it is written, Thou shalt worship ỹ Lorde thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

WE beseech you brethren, and exhort you by the Lorde Jesus, that yee increase more and more, euen as yee haue receiued of vs, how ye ought to walke, and to please God. For yee knowe what commaundements wee gaue you by our Lorde Jesus Christ. For this is the will of God, euen your holinesse: that yee should abstaine from fornication, and that euery one of you shoulde knowe howe to keepe his vessel in holinesse and honour, and not in ỹ lust of concupiscence, as doe the heathen, which knowe not God: that no man oppresse, and defraude his brother in bargaining, because that the Lorde is the auenger of all such things, as we told you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirite among you. 1. Thes. 4. 1.

The Gospel.

at.15. IEsus went thence, and departed into the coastes of Tyre and Sidon: & beholde, a woman of Canaan, (which came out of the same coasts) cryed vnto him, saying, Haue mercy on me, O Lord, thou sonne of Dauid: my daughter is pitiously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Sende her away, for she cryeth after vs. But hee answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came shee and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and said, Trueth Lorde, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered, and sayde vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almighty God, looke vpon the hearty desires of thy humble seruantes, and stretch forth the right hand of thy maiestie, to be our defence against al our enemies, through Iesus Christ our Lord.

The Epistle.

he.5.1 BEe you the followers of God as deare children, & walke in loue, euen as Christ loued vs, and gaue himself for vs, an offering & a sacrifice of a sweete sauour to God. As for fornicatiō, & all vncleannes, or couetousnes, let it not be once named among you, as it becōmeth saints: or filthines, or foolish talking,

or

or ieſting, which are not comely, but rather giuing of thanks. For this ye know, that no whoremonger, either vncleane perſon, or couetous perſon (which is a worſhipper of Images) hath any inheritance in the kingdome of Chriſt, and of God. Let no man deceiue you with vaine wordes: For because of ſuch thinges, commeth the wrath of God vpon the children of diſobedience. Be not ye therefore companions of them. Ye were ſometimes darkenes, but now are ye light in the Lorde, walke as children of light: for the fruite of the ſpirite conſiſteth in all goodneſſe, and righteouſneſſe, and trueth. Accept that which is pleaſing vnto the Lord, and haue no fellowſhip with the vnfruitfull workes of darkeneſſe, but rather rebuke them. For it is a ſhame euen to name thoſe thinges which are done of them in ſecrete: but all thinges, whē they are brought forth by ꝑ light, are manifeſt. For whatſoeuer is manifeſt, the ſame is light. Wherefore he ſaith, Awake thou that ſleepeſt, & ſtand vp from death, and Chriſt ſhall giue thee light.

The Goſpel.

IEſus was caſting out a deuill that was dumbe. And whē he had caſt out the deuill, the dumbe ſpake, & the people wondred. But ſome of them ſaide, He caſteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a ſigne from heauen. But he, knowing their thoughtes, ſayde vnto them, Euery kingdome deuided againſt it ſelfe, is deſolate, and one houſe doeth fall vpon another. If Satan alſo be deuided againſt him ſelfe, how ſhall his kingdome endure? Becauſe ye ſay I caſt out deuils through Beelzebub. If I by the helpe of Beelzebub caſt out deuils, by whoſe Luke 11. 14.

helpe doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he commeth vpon him, & ouercommeth him, he taketh from him al his harneis wherein he trusted, and deuideth his goods. He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, he walketh through drie places, seeking rest: & when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, and they enter in, and dwell there: & the ende of that man is worse then the beginning. And it fortuned, that as he spake these thinges, a certaine woman of the company lift vp her voyce, and saide vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, Yea, happie are they that heare the worde of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee almightie God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Jesus Christ.

The Epistle,

al.4.21. TEll me (ye that desire to be vnder ỹ law) do ye not heare of the law? for it is written that Abraham had two sonnes: the one by a bondmaide, the other by a free woman.

woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise: Which thinges are spoken by an allegorie. For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that beareſt no children, breake foorth and cry thou that trauayleſt not: for ỹ desolate hath many mo children, then she which hath an husband.

Brethren, wee are after Isahac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it nowe. Neuertheleſſe, what sayth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Jesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a great Iohn. 6. 1

great company come vnto him, he sayde vnto Philip, Whence shall wee buy bread, that these may eate? This he sayde to proove him, for hee himselfe knewe what hee woulde doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayeth vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus tooke the bread, & when he had giuen thanks, hee gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he said vnto his disciples, Gather vp the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde, This is of a trueth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WEe beseeche thee almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Jesus Christ our Lorde.

The

The Epistle.

CHrist being an high Priest of goood thinges to come, came by a greater and a more perfect tabernacle, not made w handes, that is to say, not of this buylding, neither by ỹ blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a young Cowe, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirite offred himselfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the mediatour of the newe Testament, that through death, which chaunced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. Heb. 9. 11

The Gospel.

WHich of you can rebuke me of sinne? If I say the trueth, why doe ye not beleeue me? Hee that is of God, heareth Gods words: Ye therefore heare them not, because yee are not of God. Then answered the Iewes, and saide vnto him, Say we not well that thou art a Samaritane, and hast the deuil? Iesus answered, I haue not the deuil: but I honour my father, and yee haue dishonoured me. I seeke not mine owne prayse, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then saide the Iewes Ioh. 8. 46.

Iewes vnto him, Now knowe we that thou hast the deuill. Abraham is dead, and the prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth mee, which ye say is your God, & yet ye haue not knowen him: but I knowe him. And if I say I knowe him not, I shall be a lyar, like vnto you. But I knowe him, and keepe his saying. Your father Abraham was glad to see my day: and he sawe it, and reioyced. Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham? Iesus sayde vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hidde himselfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towardes man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Epistle.

LEt the same minde be in you, that was also in Christ Jesu, which whē he was in the shape of God, thought it no robberie to be equal with God: Neuertheles, he made himselfe of no reputation, taking on him the shape of a seruant, & became like vnto men, and was founde in his apparel as a man. He humbled himselfe, & became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on hie, and giuen him a name, which is aboue al names, that in the name of Jesus euery knee shoulde bowe, both of thinges in heauen and thinges in earth, and thinges vnder the earth, and that all tongues should cōfesse that Jesus Christ is the Lorde, vnto the praise of God the father. Phil. 2. 5.

The Gospel.

AND it came to passe, when Jesus had finished all these sayings, he sayde vnto his disciples, Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsel, that they might take Jesus by subtiltie, and kill him. But they saide, Not on the holy day, least there be an vprore among the people. When Jesus was in Bethania, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster bore of precious ointment, and powred it on his head as he sate at the boarde. But when Mat. 26. 1

when the disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Iesus vnderstoode that, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verily I say vnto you, Wheresoeuer this Gospel shalbe preached in all the world, there shal also this be tolde that she hath done, for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the citie to such a man, and say vnto him, The master sayeth, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he sayde, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowful, and began euery one of them to say vnto him, Lord, is it I? He answered and sayde, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed, it had bene good for that man if he had not bene borne.

Then

Then Judas which betrayed him, answered and sayde, Master, is it I? Hee sayde vnto him, Thou hast saide. And when they were eating, Jesus tooke bread, and when he had giuen thankes, hee brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shedde for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had sayde grace, they went out vnto mount Oliuet. Then sayde Jesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shall bee scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and sayde vnto him, Though all men be offended because of thee, yet will I not be offended. Jesus said vnto him, Verely I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie mee thrise. Peter saide vnto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all ỹ disciples. Then came Jesus with them vnto a Farme place (which is called Gethsemane) and sayd vnto his disciples, Sit yee here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to ware sorowfull and heauie. Then saide Jesus vnto them, My soule is heauie, euen vnto the death: tary yee here, and watche with mee. And he went a litle further, and fell flat on his face and prayed, saying, O my father, if it be possible, let this cup

passe

passe from mee: neuertheless, not as I will, but as thou wilt. And hee came vnto the Disciples, and found them asleepe, and sayde vnto Peter, What, could yee not watch with mee one houre? Watche and pray, that yee enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and founde them asleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the thirde time, saying the same woordes. Then commeth hee to his Disciples, and sayde vnto them, Sleepe on now, and take your rest. Beholde, the houre is at hande, and the Sonne of man is betrayed into the handes of sinners. Rise, let vs bee going, beholde, he is at hand that doeth betray mee. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with swoordes and staues, sent from the chiefe Priestes and Elders of the people. But hee that betrayed him, gaue them a token, saying, Whome soeuer I kisse, the same is hee, holde him fast. And foorthwith hee came to Jesus, and sayde, Hayle Master, and kissed him. And Jesus sayde vnto him, Friende, wherefore art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande, and drewe his swoorde, and strooke a seruaunt of the high Priest, and smote off his eare. Then sayde Jesus vnto him, Put vp thy swoorde into the sheath: for all they that take the swoorde, shall perish with the swoorde. Thinkest thou that I can not nowe pray to my Father, and

hee

hee shall giue mee euen nowe more then twelue legions of Angelles? But howe then shall the Scripture bee fulfilled? For thus must it bee. In that same houre sayde Jesus to the multitude, Yee bee come out as it were to a thiefe, with swordes and staues for to take mee. I sate daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and ledde him to Caiaphas the hie Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes palace, and went in, and sate with the seruauntes, to see the ende. The chiefe Priestes and Elders, and all the counsayle sought false witnesse against Jesus, for to put him to death, but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde, This fellowe saide, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answerest thou nothing? why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the sonne of God. Jesus sayde vnto him, Thou hast sayde. Neuertheless I say vnto you, Hereafter shall ye see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke

ye?

ye? They answered, and saide, He is worthie to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with ỹ palme of their hands, saying, Tel vs, thou Christ, who is he that smote thee? Peter sate without in the Court, & a Damosel came vnto him, saying, Thou also wast wt Jesus of Galilee. But he denied before them all, saying, I wote not what thou saiest. When he was gone out into the porch, another wench sawe him, and saide vnto them that were there, This fellowe was also with Jesus of Nazareth. And againe he denyed with an oth, saying, I doe not knowe the man. After a while came vnto him they that stoode by, and sayde vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then beganne hee to curse, and to sweare that he knew not the man. And immediatly the cocke crewe. And Peter remembred the worde of Jesu, which sayde vnto him, Before the Cocke crowe, thou shalt denie me thrise: and he went out, & wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Jesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the deputie. Then Judas which had betrayed him (seeing that he was condemned) repented him selfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged him selfe. And the chiefe Priestes tooke the siluer plates, and saide, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and

bought

bought with them a potters field to burie strangers in. Wherefore the fielde is called Acheldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stoode before the Deputie, and the Deputie asked him, saying, Art thou the king of the Jewes? Jesus sayde vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, hee answered nothing. Then sayde Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And hee answered him to neuer a word, in so much that the Deputie marueiled greatly. At the feast, the Deputie was woont to deliuer vnto the people a prisoner, whome they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knewe that for enuie they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many thinges in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they shoulde aske Barabbas, and destroy Jesus. The Deputie answered, and sayde vnto them, Whether of the twaine will yee that I let loose vnto you? They sayd, Barabbas. Pilate sayde vnto them, What shall I doe then with Jesus, which is called Christ? They all sayde vnto him,

Let him be crucified. The Deputie saide, What euil hath he done? They cryed the more, saying, Let him be crucified. When Pilate sawe that he coulde preuayle nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and sayde, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucifie him. And as they came out, they founde a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to saye, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke. And when he had tasted thereof, he woulde not drinke. When they had crucified him, they parted his garmentes, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written,

This

This is Iesus, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and another on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the temple of God, and diddest builde it in three dayes, saue thy selfe. If thou be the sonne of GOD, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, sayde, He saued other, him selfe he cannot saue. If hee be the king of Israel, let him now come downe from the crosse, and wee will beleeue him. Hee trusted in GOD, let him deliuer him nowe if he will haue him: For hee sayde, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixth houre was there darkenesse ouer all the lande, vntill the ninth houre. And about the ninth houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let bee, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a loude voyce, yeelded vp the ghost. And behold, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of saintes which slept, arose, and went out of the graues after his resurrection, & came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching

Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of GOD. And many women were there (beholding him a farre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esai. 63. 1

WHAT is hee this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, & their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shalbe deliuered, is come. I looked about me, and there was no man to shewe me any helpe. I marueiled that no man held mee vp. Then I helde me by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that

he

he hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so hee was their sauiour. In their troubles he was also troubled with them, and the Angell that went forth from his presence deliuered them. Of very loue and kindenesse that he had vnto them, hee redeemed them. He hath borne them, and caryed them vp, euer since the worlde beganne. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them him selfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath giuen his holy spirite among them? He led them by the right hand of Moses with his glorious arme, deuiding the water before them, whereby he gate him selfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withal. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our heartes, that we feare thee not? Be at one with

bs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuarie in possessiō, for our enemies haue troden downe the holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy name.

The Gospel.

ar.14.1 AFter two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought howe they might take him by craft, and put him to death. But they said, Not on the feast day, least any businesse arise among the people. And when he was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of ointment called Nard, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue bene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Jesus sayd, Let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, & when so euer ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she could, shee came aforehande to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospell shall be preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the

twelue,

twelue, went away vnto ỹ hie Priests to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe he might conueniently betray him. And the first day of sweete bread (whē they offered the Passeouer) his disciples sayde vnto him, Where wilt thou that we goe & prepare, that thou mayest eate the Passeouer? And hee sent foorth two of his disciples, and saide vnto them, Goe ye into the citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of the house, The Master saith, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and founde as he had said vnto them, and they made ready the Passeouer. And when it was nowe euentide, he came with the twelue: and as they sate at board, and did eate, Jesus saide, Verily I say vnto you, one of you (that eateth with mee) shall betray me. And they beganne to be sory, and to say to him one by one, Is it I? And another sayde, Is it I? Hee answered, & saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Jesus tooke bread, and when he had giuen thankes, hee brake it, and gaue to them, and saide, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thankes, he tooke it to them, and they all dranke of it. And hee saide vnto them, This is my blood of the newe Te-

stament, which is shedde for many. Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God. And when they had saide grace, they went out to the mount Oliuet. And Jesus sayeth vnto them, All yee shall be offended, because of mee this night: For it is written, I will smite the Shepheard, and the sheepe shall bee scattered: but after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt denie me three times. But he spake more vehemently, No, if I shoulde die with thee, I will not denie thee. Likewise also saide they all. And they came into a place which was named Gethsemane, and he sayde to his disciples, Sitte ye here, while I goe aside and pray. And he taketh with him Peter, & James, and John, and began to waxe abashed, and to bee in an agonie, and sayd vnto them, My soule is heauy, euen vnto the death: tary yee here, and watch. And hee went forth a litle, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And hee sayde, Abba, Father, all things are possible vnto thee, take away this cuppe from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? couldest not thou watch one houre? Watche yee, and pray, lest yee enter into temptation: the spirite truely is readie, but the flesh is weake. And againe he went aside, and prayed, & spake the same wordes. And he returned and found them asleepe againe, for their eyes

were

were heauie, neyther wist they what to answere him. And he came the third time, and saide vnto thē, Sleepe henceforth, and take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me, is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the hie Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and sayeth vnto him, Master, Master, and kissed him. And they layde their handes on him, and tooke him. And one of them that stoode by, drew out a sworde, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and saide vnto them, Ye be come out as vnto a thiefe with swordes and staues, for to take mee: I was dayly with you in the temple teaching, and yee tooke mee not: but these thinges come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine young man clothed in linen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the hie Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the Palace of the high Priest) and he sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsaile sought for witnesse against Jesus to put him

him to death, & founde none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine and brought false witnesse against him, saying, Wee heard him say, I will destroy this temple that is made with handes, & within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the hie Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But hee helde his peace, & answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus sayde, I am: and ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What neede we any further witnesses? ye haue heard blasphemie, what thinke yee? And they all condemned him to be worthie of death. And some began to spitte at him, and to couer his face, and to beate him with fists, and to say vnto him, Areede. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, & when she saw Peter warming himselfe, she looked on him, and saide, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know me him not, neither wote I what thou sayest. And hee went out into the porche, and the cocke crewe: And a Damosell (when she sawe him) beganne againe to say to them that stoode by, This is one of them. And he denied it againe. And anon after, they that stoode by, saide againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying,

I know

I knowe not this man of whō ye speake. And againe the Cocke crewe. And Peter remēbred the word that Jesus had said vnto him, Before ỹ cocke crow twise, thou shalt denie me three times: & he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, Esa. 50.5.
therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: For I am sure that I shall not come to confusion. He is at hande that iustifieth me: who will then goe to lawe with me? Let vs stande one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Lorde God standeth by me: what is he then that can condemne me? Loe, they shalbe like as an olde cloth, the moth shall eat them vp. Therefore who so feareth the Lorde among you, let him heare the voyce of his seruant. Who so walketh in darkenesse, & no light shineth vpon him, let him put his trust in ỹ name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, & stir vp the coales. Walke on in the glistring of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorowe.

The Gospel.

AND anon in ỹ dawning the hie Priests Mar. 15.1
helde a counsaile with the Elders, and the Scribes, & the whole cōgregation, and bound Jesus, & led him away, and deliuered him to Pilate. And Pilate asked

asked him, Art thou the King of the Jewes? And he answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which laye bounde with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Jewes? For he knew that the hie Priests had deliuered him of enuie. But the hie Priestes moued the people, that he shoulde rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto thē, What will ye then that I do vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hayle King of the Jewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him

out

out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha, (which is a man interpreted, is, the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The king of the Iewes. And they crucified with him two theeues, the one on his right hād, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Awretch, thou that destroyest the temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priestes among them selues, with the Scribes, & said, He saued other men, him selfe he can not saue. Let Christ the King of Israel descend now frō the crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cryed with a loude voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stoode by, when they heard that, sayde, Beholde, he calleth for Elias. And one ran & filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come

and

and take him downe. But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cryed and gaue vp the ghost, he sayd, Truely this man was ỹ Sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Marie Solome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsaylour, which also looked for the kingdome of God, came and went in boldely vnto Pilate, and begged of him the body of Jesu. And Pilate marueiled that hee was alreadie dead, and called vnto him the Centurion, & asked of him whether he had bin any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a linen cloth, and tooke him downe, and wrapped him in the linen cloth, and layde him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Joses beheld where he was layde.

Wednesday before Easter.

The Epistle.

Heb. 9. 16

WHere as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no va-

lue,

lue, as long as hee that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeyned without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of Calues and of Goats, with water and purple wool, and hyssope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly thinges bee purified with such things, but that the heauenly things them selues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauē, for to appeare nowe in the sight of God for vs: not to offer him selfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must hee haue often suffered since the worlde began) but now in the end of the world hath he appeared once, to put sinne to flight, by the offring vp of him selfe. And as it is appointed vnto all men that they shall once dye, and then commeth the iudgement: euen so Christ was once offered to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne, vnto saluation.

The

The Gospel.

uk,22, 1 THe feast of sweete bread drewe nigh, which is called Easter, and the high Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priestes and Officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate. They sayde vnto him, Where wilt thou that we prepare? And he sayde vnto them, Beholde, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall say vnto the good man of the house, The master saith vnto thee, Where is the gheſt chamber, where I shall eate the Passeouer with my Disciples? And hee shall shewe you a great Parlour paued, there make readye. And they went, and founde as he had sayd vnto them, & they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he saide vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said, Take this, & deuide it among you:

you: for I say vnto you, I will not drinke of the fruite of this vine, vntill the kingdome of GOD come. And he tooke bread, and when hee had giuen thankes, he brake it, and gaue vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, which is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they beganne to enquire among them selues, which of them it was that shoulde doe it. And there was a strife among them, which of them shoulde seeme to be the greatest. And he sayde vnto them, The kings of nations raigne ouer them, and they that haue authoritie vpon them, are called gratious: but ye shall not so be. But he that is greatest among you, shall bee as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sitte on seates iudging the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde, Satan hath desired to sifte you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he sayde vnto him, Lorde, I am ready to goe with thee into prison, and

to death. And hee sayde, I tell thee, Peter, the Cocke shall not crowe this day, till thou haue denyed thrise that thou knowest mee. And hee sayde vnto them, When I sent you without wallet, and scrippe, and shooes, lacked you any thing? And they sayde, No. Then saide he vnto them, But nowe hee that hath a wallet, let him take it vp, and likewise his scrippe, and hee that hath no sworde, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an ende. And they sayde, Lorde, beholde, here are two swordes. And he sayde vnto them, It is ynough. And hee came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, he sayde vnto them, Pray, least yee fall into temptation. And hee gate him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cuppe from me: neuertheless, not my will, but thine be fulfilled. And there appeared an Angell vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickeling downe to the grounde. And when he arose from prayer, and was come to his disciples, he founde them sleeping for heauinesse, and he sayd vnto them, Why sleepe ye? Rise, and pray, least ye fal into temptation. While hee yet spake, beholde, there came a companie, and he that was called Judas, one of the twelue, went before them, and prealled nigh vnto Jesus, to kisse him. But Jesus sayde vnto him, Judas, betrayest thou the sonne of man with a kisse?

When

when they which were about him, saw what would
folow, they said vnto him, Lorde, shall we smite with
the sword? And one of them smote a seruant of the
high priests, and strooke off his right eare. Jesus an-
swered, and sayde, Suffer ye thus farre foorth. And
when he touched his eare, he healed him. Then Je-
sus sayde vnto the high priests and rulers of the tem-
ple, and the Elders which were come to him, Ye bee
come out as vnto a thiefe, with swordes and staues.
When I was daily with you in the temple, yee stret-
ched foorth no handes against mee: But this is euen
your very houre, and the power of darkenesse. Then
tooke they him, and led him, and brought him to the
high priestes house. But Peter followed a farre off.
And when they had kindled a fire in the middes of
the Palace, and were set downe together, Peter al-
so sate downe among them. But when one of the
wenches beheld him, as he sate by the fire, (and loo-
ked vpon him) shee sayde, This same fellowe was al-
so with him. And he denied him, saying, Woman, I
know him not. And after a litle while, another saw
him, and sayde, Thou art also of them. And Peter
said, Man, I am not. And about the space of an houre
after, another affirmed, saying, Verily this fellowe
was with him also, for he is of Galilee. And Peter
said, Man, I wote not what thou sayest. And imme-
diatly while he yet spake, the Cocke crewe. And the
Lorde turned backe and looked vpon Peter, and Pe-
ter remembred the word of the Lord, how he had said
vnto him, Before the Cocke crow, thou shalt deny me
thrise: And Peter went out, and wept bitterly. And
the men that tooke Jesus, mocked him, and smote
him: And whē they had blindfolded him, they strooke
him on the face, and asked him, saying, Areede, who

is he that smote thee? And many other things despitefully sayde they against him. And assoone as it was day, the elders of the people, and the high priests and Scribes came together, and ledde him into their counsaile, saying, Art thou very Christ? Tell vs. And he sayde vnto them, If I tell you, ye will not beleeue me: and if I aske you, you wil not answere, nor let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He sayde, Ye say ỹ I am. And they sayde, What neede wee of any further witnes? for we our selues haue heard of his own mouth.

The Thursday before Easter.

The Epistle.

Cor. 11

THis I warne you of, and commende not, that yee come not together after a better maner, but after a worse. For first of all, when yee come together in the congregation, I heare that there is dissention among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lordes Supper can not be eaten, for euery man beginneth afore to eate his owne Supper. And one is hungry, and another is drunken. Haue yee not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I prayse you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lorde Iesus, the same night in which he was betraied, tooke bread, and when hee had giuen thankes, he brake it, and said, Take ye, and eate,

this

this is my body which is broken for you: This doe ye in the remembrance of me. After the same maner also, he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood: This doe, as oft as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shewe the Lordes death till he come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the body and blood of the Lorde. But let a man examine him selfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake & sicke among you, and many sleepe. For if we had iudged our selues, wee shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the world. Wherfore, my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto cõdemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they beganne to accuse him, saying, We founde this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? Hee Luk. 23.

answered him and sayde, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Jurie, and beganne at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And alloone as he knewe that he belonged vnto Herodes iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, he was exceeding gladde: for hee was desirous to see him of a long season, because he had heard many thinges of him, and hee trusted to haue seene some myracles done by him. Then hee questioned with him many woordes: but he answered him nothing. The high Priestes and Scribes stoode foorth, and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Ye haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof ye accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at the feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which

for

for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayde vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that he might bee crucified. And the voyces of them and of the high Priestes preuayled. And Pilate gaue sentence, that it shoulde bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whome they had desired. And hee deliuered to them Jesus, to doe with him what they woulde. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him laide they the crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe vnto them, and sayde, Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euill doers ledde with him to bee slaine. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hande, and the other on the left. Then sayde Jesus, Father, forgiue them, for they wote not what

The Gospel.

Ioh. 18. 1. WHen Jesus had spoken these wordes, hee went foorth with his Disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knewe the place, for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a bande of men, and ministers of the high Priestes and Pharisees) came thither with lanternes and firebrandes, and weapons. And Jesus knowing all things that shoulde come on him, went foorth, and sayde vnto them, Whome seeke ye? They answered him, Jesus of Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stoode with them. Assoone then as hee had sayde vnto them, I am he, they went backwarde, and fell to the grounde. Then asked he them againe, Whome seeke ye? They sayde, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drew it, and smote the high Priestes seruant, and cut off his right eare. The seruaunts name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sworde into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jesus, and bounde him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsaile to the Jewes, that it was expe-

expedient that one man shoulde dye for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the hie Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosel that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The seruantes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secrete haue I spoken nothing. Why asketh thou me? Aske them which heard mee, what I sayde vnto them: Behold, they can tell what I sayde. When he had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euil spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stoode and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? He denied it, and saide, I am not. One of the seruantes of the high Priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediatly the

Cocke

Cocke crewe. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the iudgement hall, lest they shoulde be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, What accusation bring you against this man? They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the words of Jesus might bee fulfilled which he spake, signifying what death hee shoulde dye. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayde vnto him, Art thou the king of ỹ Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Jewe? Thine owne nation, and high priests haue deliuered thee vnto mee: what hast thou done? Jesus answered, My kingdome is not of this worlde. If my kingdome were of this worlde, then would my ministers surely fight, that I shoulde not bee deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a King then? Jesus answered, Thou saiest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde vnto him, What thing is trueth? And when he had sayde this, he went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I

loose

loose vnto you the King of the Iewes? Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Thē Pilate tooke Iesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Hayle King of the Iewes: and they smote him on the face. Pilate went foorth againe and sayde vnto them, Beholde, I bring him foorth to you, that ye may know that I find no fault in him. Then came Iesus foorth, wearing a crowne of thorne, and a robe of purple. And hee sayeth vnto them, Behold the man. When the high priests therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take ye him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the sonne of God. When Pilate heard that saying, hee was the more afrayde, and went againe into the iudgement hall, and sayde vnto Iesus, Whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue. Therefore he that deliuered mee vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friende: for whosoeuer maketh him selfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus foorth, and sate downe to giue sentence, in a place that is called

the

the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayeth vnto the Iewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The hie Priestes answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and ledde him away. And he bare his crosse, and went foorth into a place which is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the citie. And it was written in Hebrewe, Greeke, and Latine. Then said the high Priestes of the Iewes to Pilate, Write not king of the Iewes: but that hee sayde, I am king of the Iewes. Pilate answered, What I haue written, that haue I written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They sayde therefore among themselues, Let vs not deuide it, but cast lots for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the souldiers did such thinges in deede. There stoode by the Crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene, when Iesus therefore

fore sawe his mother, and the disciple whome he loued, standing, he saith vnto his mother, Woman, beholde thy sonne. Then said he to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all things were now perfourmed, ỹ the Scripture might be fulfilled, he sayeth, I thirst. So there stood a vessel by, ful of vineger: Therefore they filled a spounge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then receiued of the vineger, he sayde, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodyes shoulde not remaine vpon the crosse on the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legges might be broken, & that they might be taken downe. Then came the souldiers, & brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legges: but one of the souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And he that saw it bare recorde, & his record is true. And he knoweth that he saith true, ỹ ye might beleeue also. For these things were done, that the scripture should be fulfilled, Ye shall not breake a bone of him. And againe another scripture saith, They shal looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe ỹ body of Jesus. And Pilate gaue him licence. He came therefore & tooke the body of Jesus. And there came also Nichodemus (which at the

beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pounde waight. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layd. There layd they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

1. Pet. 3. IT is better (if the wil of God be so) that ye suffer for wel doing, then for euil doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, & was killed as perteining to the flesh, but was quickened in the spirit. In which spirite he also went and preached to the spirits that were in prison, which sometime had ben disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs: not the putting away of the filthy of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat. 27. WHen the euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the bodie of Jesus. Then Pilate commanded

maunded the body to bee deliuered. And when Ioseph had taken the bodie, hee wrapped it in a cleane linnen cloth, and layd it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the dooze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchze. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer saide, while he was yet aliue, After three dayes I will rise againe. Commaund therefore, that the sepulchze bee made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate sayde vnto them, Ye haue a watche, goe your way, make it as sure as yee can. So they went, and made the sepulchze sure with the watchmen, and sealed the stone.

Easter day.

¶ At Morning prayer, in steade of the Psalme, O come let vs, &c. These Anthemes shalbe sung or said.

CHrist rising againe from the dead, nowe dyeth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by mã came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lorde, who liueth, &c.

The Epistle.

Col.3.1. IF yee be risen againe with Christ, seeke those thinges which are aboue, where Christ sitteth on the right hande of God. Set your affection on heauenly things and not on earthly thinges. For yee are dead, & your life is hid with Christ in God. Whensoeuer Christ (which is our life) shal shew himselfe, then shal ye also appeare with him in glory. Mortifie therfore your earthly members, fornicatiō, vncleannesse, vnnatural lust, euil cōcupiscence, and couetousnesse, which is worshipping of Idoles: for which thinges sake the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, whē ye liued in them.

The Gospel.

Joh.20.1. THE first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone take away from ỹ graue. Then shee ran, & came to Simon Peter, and to the other disciple whome Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we cannot tell where they haue layde him. Peter therefore went foorth, and that other disciple, and came vnto the Sepulchre. They ranne

ranne both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe, and beleeued: For as yet they knewe not the Scripture, that he should rise againe from death. Then the disciples went againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

PEter opened his mouth, and sayde, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lorde ouer all things, which preaching Act. 10 34.

was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) howe God anointed Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, & healing al that were oppressed of ỹ deuill, for God was with him. And we are witnesses of all things which he did in the lād of ỹ Iewes, & at Hierusalem, whō they slew & hanged on tree. Him God raised vp the third day, and shewed him openly, not to all ỹ people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie, that it is he which was ordeined of God to be the iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Luke 24. BEholde, two of the disciples went that same day to a towne called Emmaus, which was frō Hierusalem about three score furlongs, and they talked together of all the thinges that had happened. And it chaunced, while they communed together and reasoned, Iesus him selfe drewe neere, and went with them: But their eyes were holden that they should not know him. And he sayde vnto them, What maner of communications are these that yee haue one to another as ye walke, & are sad? And the one of them (whose name was Cleophas) answered, and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? He sayde vnto them, What things? And they sayde vnto him, Of

Iesus

Jesus of Nazareth which was a Prophet, mighty in deede and worde before God and all the people, and how the high Priests and our rulers delivered him to be condemned to death, and have crucified him: But we trusted that it had bin he which should have redeemed Israel. And as touching all these thinges, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which sayde that he was alive. And certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had saide, but him they sawe not. And he saide vnto them, O fooles, and slowe of heart to beleeue all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And hee beganne at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the Towne which they went vnto, and hee made as though hee woulde have gone further, and they constrayned him, saying, Abide with vs, for it draweth towardes night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they saide betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened vnto vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them

that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

13. YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this woorde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raysed him againe from death the third day, and hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he

he rayſed vp Jeſus againe, euen as it is written in the ſecond Pſalme, Thou art my ſonne, this day haue I begotten thee. As concerning that hee rayſed him vp frō death, now no more to returne to corruption, hee ſayd on this wiſe, The holy promiſes made to Dauid, will I giue faithfully vnto you. Wherefore he ſaith alſo in another place, Thou ſhalt not ſuffer thine holy one to ſee corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on ſleepe, and was layde vnto his fathers, and ſawe corruption: But he whom God rayſed againe, ſawe no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiueneſſe of ſinnes, and that by him all that beleeue, are iuſtified from all things, from which ye could not bee iuſtified by the Lawe of Moſes. Beware therefore, leaſt that fall on you, which is ſpoken of in the Prophets, Beholde yee deſpiſers, and wonder, and periſh yee: For I doe a worke in your dayes, which ye ſhall not beleeue, though a man declare it vnto you.

The Goſpel.

IEſus ſtoode in the middes of his diſciples, and ſaide vnto them, Peace be vnto you: It is I, feare not. But they were abaſhed and afraid, and ſuppoſed that they had ſeene a ſpirit. And he ſaid vnto them, Why are yee troubled, and why doe thoughts ariſe in your hearts? Beholde my handes and my feete, that it is euen I my ſelfe: handle mee, and ſee: for a ſpirite hath no fleſh and bones, as yee ſee mee haue. And when hee had thus ſpoken, hee ſhewed them his handes and his feete. Luk. 24. 36.

And

And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meate? And they offred him a piece of a broyled fish, and of an honie combe. And he tooke it, and did eate before them. And he said vnto them, These are the wordes which I spake vnto you, while I was yet with you: that all must needes be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wittes, that they might vnderstande the scriptures, & sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his name among all nations, & must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God. &c. (As at the Communion on Easter day.)

The Epistle.

1.5.4 ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the worlde, euen our faith. Who is hee that ouercommeth the worlde, but he that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three which beare recorde in heauen, the Father, the Worde, and the holy Ghost, and these three are one. And there are three which beare re-

cord in earth, the spirite, and water, and blood, and these three are one. If we receiue the witnes of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his sonne. He that beleeueth on the Sonne of God, hath the witnes in himselfe: He that beleeueth not God, hath made him a lyar, because he beleeueth not the record that God gaue of his sonne. And this is the record, howe that God hath giuen vnto vs eternall life, and this life is in his sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbothes, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to thē againe, Peace be vnto you. As my father sent me, euen so send I you also. And when he had said these wordes, he breathed on them, & said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Iohn 20. 19.

The second Sunday after Easter.

The Collect.

ALmightie GOD, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable benefite, and

and also daily endeuour our selues to followe the blessed steppes of his most holy life.

The Epistle.

1. Pet. 2. 19

THis is thanke worthie, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when ye be bufeted for your faultes, ye take it patiently? But and if when ye doe well, ye suffer wrong, and take it patiently, thē is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example, that ye should followe his steppes, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, shoulde liue vnto righteousnes, by whose stripes ye were healed. For ye were as sheepe going astray, but are nowe turned vnto the shepherd and Bishop of your soules.

The Gospel.

Ioh. 10.

CHrist sayde to his Disciples, I am the good shepheard. A good shepheard giueth his life for his sheepe. An hired seruant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good shepheard, and knowe my sheepe, and am

knowen

knowen of mine. As my father knoweth me, euen so knowe I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voyce, and there shalbe one folde, & one shepheard.

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that bee admitted into the fellowship of Christes religion, that they may eschewe those things that be contrary to their profession, and followe all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseeche you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and prayse God in the day of visitation. Submit your selues therefore euery man for the Lordes sake, whether it bee vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing yee may stoppe the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. 1.Pe.2.

God. Honour all men: Loue brotherly fellowshippe: Feare God: Honour the king.

The Gospel.

n 16. IEsus said to his disciples, After a while ye shall not see mee, and againe, after a while ye shal see me, for I goe to the Father. Then said some of his disciples betweene themselues, What is this that he saith vnto vs, After a while ye shall not see me, & againe, after a while ye shal see me, & that I go to ỹ father? They said therefore, What is this that he sayth, After a while? We cannot tell what he sayeth. Iesus perceiued that they would aske him, & said vnto thē, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, after a while ye shall see me. Verily, verily I say vnto you, Ye shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she trauelleth hath sorowe, because her houre is come: But assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorowe: but I will see you againe, and your hearts shall reioyce, & your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to bee of one will, graunt vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lorde.

The

The Epistle.

EVery good gift, and every perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesse, neither shadow of change. Of his owne wil begate he vs with the worde of trueth, that we should be the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slowe to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules. Iam. 1. 1

The Gospel.

IEsus sayde vnto his disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue saide such thinges vnto you, your heartes are full of sorrowe. Neuertheles, I tell you the trueth, it is expedient for you, that I goe away. For if I go not away, that comforter will not come vnto you. But if I depart, I wil send him vnto you. And when he is come, he wil rebuke the world of sinne, & of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged already. I haue yet many thinges to say vnto you, but ye can not beare them away nowe. Howbeit, when he is come (which is the spirite of trueth) he wil leade you into all trueth. He shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake, and he will Ioh. 16. 5

shewe

shewe you thinges to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All thinges that the Father hath, are mine: therefore saide I vnto you, that he shall take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrde, from whome all good thinges doe come, graunt vs thy humble seruants, that by thy holy inspiration, we may thinke those thinges that bee good, and by thy mercifull guiding, may perfourme the same, through our Lord Jesus Christ.

The Epistle.

1.I.22 BE ye that yee be doers of the worde, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. For assoone as hee hath looked on him selfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh on the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe him selfe vnspotted of the worlde.

The

The Gospel.

VErily, verily I say vnto you, Whatsoeuer yee aske the father in my name, he will giue it you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shal shewe you plainly from my Father. At that day shall ye aske in my name, and I say not vnto you ỳ I will speake vnto my father for you: for the father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the worlde. Againe, I leaue the worlde, and go to the father. His disciples said vnto him, Lo, now thou talkest plainly, & speakest no prouerbe. Now are we sure that thou knowest all thinges, and needest not that any man shoulde aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now ye do beleeue: beholde, the houre draweth nie, and is alreadie come, that ye shal be scattered euery man to his owne, and shall leaue me alone: And yet am I not alone, for the father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: But be of good cheare, I haue ouercome the worlde. Iohn 16. 23.

The Ascension day.

The Collect.

GRaunt wee beseech thee Almightie God, that like as we doe beleeue thy onely begotten sonne our Lorde to haue ascended into the heauens: so

we may also in heart and mind thither ascende, and with him continually dwell.

The Epistle.

ts, I, I. IN the former treatise (deare Theophilus) we haue spoken of al that Jesus began to do & teach, vntil the day in which he was taken vp, after that he through the holy Ghost had giuen commaundements vnto the Apostles, whome he had chosen, to whom also he shewed himselfe aliue after his passion (and that by many tokens) appearing vnto them fourtie dayes, & speaking of the kingdome of God, & gathered them together, & commanded thē that they should not depart from Hierusalem, but to waite for the promise of the father, whereof (sayth he) ye haue heard of me. For John truely baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? And he said vnto them, It is not for you to know the times or the seasons, which ỹ father hath put in his owne power. But ye shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in al Iurie, and in Samaria, and euen vnto the worlds end. And when he had spoken these things, while they beheld, hee was taken vp on hie, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as hee went, beholde, two men stoode by them in white apparell, which also said, Ye men of Galilee, why stande ye gasing vp into heauen? This same Jesus which is taken vp from

from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel.

IEsus appeared vnto the eleuen, as they sate at meate, & cast in their teeth their vnbeliefe & hardnesse of heart, because they beleeued not thē which had seene that he was risen againe from ỹ dead. And he sayde vnto them, Goe yee into all the worlde, and preache the Gospel to all creatures: Hee that beleeueth and is baptized, shall bee saued: but he that beleeueth not, shall be damned. And these tokens shal followe them that beleeue. In my name they shall cast out deuils, they shall speake with newe tongues, they shall driue away Serpents, and if they drinke any deadly thing, it shal not hurt them: they shall lay their hands on the sicke, and they shall recouer. So then when the Lorde had spoken vnto them, he was receiued into heauen, & is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the worde with miracles following. Mark. 14.

Sunday after Ascension day.

The Collect.

O GOD, the king of glorie, which hast exalted thine onely Sonne Iesus Christ, with great triumph vnto thy kingdome in heauen: we beseeche thee leaue vs not comfortlesse, but sende to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

1.Pet.4.7 THe ende of all things is at hande. Bee ye therefore sober, & watch vnto prayer. But aboue all things haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the habilitie which God ministreth to him, that God in all thinges may bee glorified through Iesus Christ, to whom bee prayse and dominion for euer and euer. Amen.

The Gospel.

Ioh.15. WHen the comforter is come, whome I will sende vnto you from the father (euen the spirit of trueth, which proceedeth of the father) he shall testifie of me, and ye shall beare witnesse also, because yee haue bene with mee from the beginning. These thinges haue I sayde vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that hee doeth God seruice. And such thinges will they do vnto you, because they haue not knowen the father, neither yet me. But these thinges haue I tolde you, that when the time is come, yee may remember then that I tolde you.

The Collect.

GOD which as vpon this day hast taught the heartes of thy faithfull people, by the sending to them the light of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Christ Iesu our Sauiour, who liueth and reigneth with thee, in the vnitie of the same spirite, one God, worlde without ende. Amen.

The Epistle.

WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound frō heauen, as it had bene the comming of a mightie winde, & it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon eche one of them, and they were all filled with the holy Ghost, and beganne to speake with other tongues, euen as the same spirite gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together, and were astonyed, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among them selues, Behold, are not all these which speake, of Galilee? And howe heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus

Acts. 2

Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Jewes & Proselites, Creetes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

14. IEsus sayde vnto his disciples, If yee loue me, keepe my commandements, & I will pray the Father, and hee shall giue you another comforter, that hee may abide with you for euer, euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth him: But ye knowe him, for he dwelleth with you, and shall be in you. I will not leaue you comfortles, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye knowe, that I am in my Father, and you in me, and I in you. He that hath my commandements and keepeth them, the same is he that loueth mee. And he that loueth me, shalbe loued of my Father, and I will loue him, and will shewe mine owne selfe vnto him. Judas sayeth vnto him, (not Judas Iscariot) Lorde, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Jesus answered, and saide vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde which ye heare, is not mine, but the fathers which sent me. These thinges haue I spoken vnto you, being yet present with you: but the Comforter, which is the

holy

holy Ghost, whom my father will sende in my name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Yee haue heard how I saide vnto you, I goe and come againe vnto you. If ye loued mee, yee would verily reioyce, because I said, I go vnto the father: For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this worlde commeth, and hath nought in me, but that the worlde may knowe that I loue the father. And as the father gaue me commandement, euen so doe I.

Munday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and said, Act. 10
Of a trueth I perceiue that there is 34.
no respect of persons with God: but in all people, he that feareth him, & worketh righteousnesse, is accepted with him. Yee knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lorde ouer all thinges. Which preaching was published throughout all Iurie, (and beganne in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, & with power. Which Iesus went about doing good, & healing all that were oppressed of

the deuill: for God was with him. And we are witnesses of all things which he did in the lande of the Jewes, and at Hierusalem: whome they slewe and hanged on a tree: him God rayſed vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And hee commaunded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to bee the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as we? And he commaunded them to be baptized in the name of the Lord. Then prayed they him to tary a fewe dayes.

The Gospel.

3.16. SO God loued the worlde, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For God sent not his sonne into the worlde to condemne the world, but that the worlde through him might be saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is con-

condemned already, because he hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neyther commeth to the light, lest his deedes shoulde be reproued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come down, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Jesu. Then layde they their hands on them, & they receiued the holy Ghost. Act. 8. 1.

The Gospel.

VErily, verily I say vnto you, he that entreth not in by the doore into the sheepefolde, but clymeth vp some other way, the same is a thiefe and a murderer. But hee that entreth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And Ioh. 10.

when

when he hath sent foorth his owne sheepe, hee goeth before them, & the sheepe follow him, for they knowe his voyce. A stranger will they not followe, but will flee from him: for they know not the voyce of strangers. This proverbe spake Jesus vnto them, but they vnderstoode not what things they were which he spake vnto them. Then saide Jesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe. All (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall go in and out, and find pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more aboundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine maiestie, to worship the vnitie: Wee beseeche thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and raignest one God, world without ende, Amen.

The Epistle.

Apoc. 4. 1

AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with mee, which sayde, Come vp hither, and I will shewe

shew thee things which must be fulfilled hereafter. And immediatly I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a rainebowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seats foure and twentie Elders sitting, clothed in white rayment, and had on their heades crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voices. And there were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flee-ing Eagle. And the foure beastes had eche of them sixe winges about him, and they were full of eyes within. And they did not rest day neither night, say-ing, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beasts gaue glorie, and honour, & thankes to him that sate on the seate (which liueth for euer & euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for e-uer, and cast their crownes before the throne, say-ing, Thou art worthy, O Lord (our God) to receiue glorie, and honour, and power, for thou hast crea-ted all things, and for thy willes sake they are, and were created.

The Gospel.

13.1. THere was a man of the Pharisees, named Nichodemus, a ruler of the Jewes. The same came to Jesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come frō God, for no man could doe such miracles as thou doest, except God were with him. Jesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he can not see the kingdome of God. Nichodemus sayd vnto him, How can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirite, he can not enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirite, is spirite. Maruaile not thou that I sayd vnto thee, Ye must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the spirite. Nichodemus answered, and sayd vnto him, How can these things be? Jesus answered and sayde vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, we speake that we knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly thinges, and ye beleeue not, howe shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must the

the sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vswarde, because that God sent his onely begotten Sonne into the worlde, that we might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and sent his sonne to be the agreemēt for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and he in vs, because hee hath giuen vs of his spirite. And we haue seene, and doe testifie, that the Father sent the Sonne to bee the sauiour of the world. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, & he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth 1.Ioh.4.7

leth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee shoulde trust in the day of iudgement: for as he is, euen so are wee in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulnesse. He that feareth, is not perfect in loue. Wee loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For how can hee that loueth not his brother whome hee hath seene, loue God whome he hath not seene? and this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospel.

Luke. 16. THere was a certaine rich man, which was clothed in purple & fine white, & fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans boorde, and no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger dyed, and was caryed by the Angels into Abrahams bosome. The riche man also dyed, and was buried. And being in hell in torments, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercie on mee, and sende Lazarus, that hee may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayde, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but nowe hee is comforted, and thou art punished. Beyonde all this, betweene vs and you there is a great

great space set, so that they which would goe from hence to you, can not, neither may come from thence to vs. Then he sayde, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham said vnto him, They haue Moses & the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they will repent. He sayde vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arose from death againe.

The ii. Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetual feare and loue of thy holy name, for thou neuer faylest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

MArueile not, my brethren, though the worlde hate you. We knowe that wee are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And yee knowe that no manslear hath eternall life abiding in him. Hereby perceiue wee loue, because he gaue his life for vs, and wee ought to giue our liues for the brethen. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tongue: but in deede and in veritie. Hereby wee knowe that wee are of the veritie, and 1.Ioh.3. 13.

and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearely beloued, if our heart condemne vs not, then haue we trust to Godwarde, and whatsoeuer we aske, we receiue of him, because we keepe his commandements, and do those thinges which are pleasant in his sight. And this is his commandement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.

luke 14. 5.

A Certaine man ordeyned a great supper, and bade many, and sent his seruant at supper time, to say to thē that were bidden, Come, for all things are nowe ready. And they all at once beganne to make excuse. The first sayde vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue me excused. And another said, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused. And another sayde, I haue marryed a wife, and therefore I can not come. And the seruant returned, and brought his master worde againe thereof. Then was the goodman of the house displeased, and saide to his seruant, Goe out quickely into the streetes and quarters of the citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into

into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The third Sunday after Trinitie.

The Collect.

LORD, we beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SUbmit your selues euery mã one to another, knitte your selues together in lowlinesse of minde: For God resisteth the proude, & giueth grace to the humble. Submitte your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. 1.Pet. 5

Cast all your care vpon him, for hee careth for you. Be sober, and watch, for your aduersarie the deuill, as a roaring Lion, walketh about, seeking whome he may deuoure: whome resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablish you. To him be glory and dominion for euer and euer, Amen.

The Gospel.

Luke. 15. 1

THen resorted vnto him al ỹ Publicanes and sinners for to heare him. And the Phariſes & Scribes murmured, saying, He receiueth sinners, & eateth with them. But he put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntil he find it? And when he hath founde it, he layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, that like wise ioy shalbe in heauen ouer one sinner that repenteth, more thē ouer ninety & nine iust persons, which neede no repentance. Either what woman, hauing ten groats (if she lose one) doth not light a candle, & sweepe the house, and seeke diligently till she finde it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue founde the groate which I lost. Like wise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whome nothing is strong, nothing is holy: encrease and multiplie vpon vs thy mercy, that thou being our ruler and guyde, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this heauenly Father, for Iesus Christes sake our Lord.

The

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, vnto the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, & traueileth in paine, euen vnto this time: not onely it, but we also which haue the first fruites of the spirite, mourne in our selues also, and waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8 18.

The Gospel.

BE yee mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgiue, & ye shall be forgiuen. Giue, and it shalbe giuen vnto you, good measure, & pressed down, & shaken together, and running ouer, shall men giue into your bosomes. For wt the same measure that ye mete withall, shall other men mete to you again. And he put forth a similitude vnto them, Can the blinde leade ỹ blind? Do they not both fall into the ditche? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, whē thou seest not the beame that is in thine owne eye? Luk. 6.

First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lorde, we beseech thee, that the course of this worlde may bee so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1. Pet. 3. 8 BE you all of one mind, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euil, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should be heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him eschewe euill and doe good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lorde is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee followe that which is good? Yea, happie are yee if any trouble happen vnto you for righteousnesse sake. Be not ye afrayde for any terrour of them, neither be ye troubled: but sanctifie the Lorde God in your hearts.

The

The Gospel.

IT came to passe, that (when the people preased vpon him to heare the worde of God) he stoode by the lake of Genezareth, and sawe two shippes stande by the lakes side, but the fishermen were gone out of them, & were washing their nets. Luke 5
And he entred into one of the shippes (which pertained to Simon) and prayed him that he would thrust out a litle from the land. And he sate down, & taught the people out of the shippe. When he had left speaking, he saide vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered and sayd vnto him, Maister, wee haue laboured all night, and haue taken nothing: Neuertheles, at thy commaundement I will loose foorth the net. And when they had so done, they enclosed a great multitude of fishes. But their nette brake, and they beckened to their fellowes (which were in the other shippe) that they should come and helpe them. And they came, and filled both shippes, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonyed, and all that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus saide vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the shippes to lande, and forsooke all, and followed him.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6, 3. KNowe ye not, that all wee which are baptized in Iesus Christ, are baptized to die with him? We are buried thē with him by baptisme for to die, that likewise as Christ was raised from death by the glorie of the father, euen so we also should walke in a new life. For if we be graft in death like vnto him, euen so shall we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroied, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall also liue with him: knowing that Christ being raysed from death, dieth no more, death hath no more power ouer him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The

The Gospel.

IEsus saide vnto his disciples, Except your righteousnes exceede the righteousnesse of the Scribes and Pharisees, yee cannot enter into the kingdome of heauen. Yee haue heard that it was sayde vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall bee in danger of iudgement. Mat. 5.
But I say vnto you, that whosoeuer is angry with his brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a counsell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offrest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou bee cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vttermost farthing.

The vii. Sunday after Trinitie.

The Collect.

LOrde of all power and might, which art the authour and giuer of all good things, graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with all goodnesse, & of thy great mercie keepe vs in the same, through Jesus Christ our Lord.

The Epistle.

19. I Speake grossly, because of the infirmitie of your flesh. As yee haue giuen your members seruants to vncleannes, and to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when yee were seruants of sinne, ye were voyde of righteousnes. What fruit had ye then in those things wherof ye are now ashamed? for the ende of those things is death. But now are ye deliuered frō sinne, & made the seruants of God, and haue your fruit to be sanctified, & the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

8.1. IN those dayes, when there was a very great company, & had nothing to eate, Iesus called his disciples vnto him, & sayd vnto them, I haue compassion on the people, because they haue bin now with mee three dayes, and haue nothing to eate, and if I send thē away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his Disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, & when he had giuen thankes, he brake and gaue to his Disciples to sette before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, hee commaunded

maunded them also to bee set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

The eight Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, wee hūbly beseech thee, that thou wilt put away frō vs all hurtfull things, & giue those things which be profitable for vs, through Iesus Christ our Lord.

The Epistle.

BRethren, we are detters, not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye, through the spirit, do mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby ye crie Abba, father. The same spirite certifieth our spirit, that we are ỹ sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, & heires annexed with Christ, if so be that we suffer with him, that wee may also be glorified together with him. Rō.8.12

The Gospel.

BEware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening Wolues: yee shall knowe them by their fruites. Doe men gather grapes of thornes? or figges of thistles? Euen so, euery good tree bringeth foorth good Mat.7.

good fruites: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring foorth bad fruites, neither can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefore by their fruites ye shall know them. Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doeth the wil of my father which is in heauen, hee shall enter into the kingdome of heauen.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs Lord, we beseech thee, the spirite to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloude, and all passed through the Sea, and were all baptized vnder Moses in the cloude, and in the Sea, and did all eate of one spiritual meate, & did all drinke of one spirituall drinke: and they dranke of the Spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill thinges, as they lusted: and that yee should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs bee defiled with fornication, as some of them were defiled with

with fornication, and fell in one day three & twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensamples: but are written to put vs in remembrance, whome the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shal in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

IEsus sayde vnto his Disciples, There was a certaine rich man which had a steward, & the same was accused vnto him that he had wasted his goods. And he called him, and said vnto him, Howe is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayest be no longer steward. The steward said within him selfe, What shall I do? for my master taketh away from me the stewardship. I can not digge, and to begge I am ashamed. I wot what to doe, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called all his masters detters together, he saide vnto the first, Howe much owest thou vnto my master? And he sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, & write fiftie. Then said he to another, How much owest thou? And he saide, An hundreth quarters of wheate. He saide vnto him, Take thy bill, Luk. 1

and

and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say vnto you, make you friendes of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, be open to the prayers of thy humble seruants: And that they may obteine their petitions, make them to aske such thinges as shall please thee, through Iesus Christ our Lorde.

The Epistle.

COncerning spiritual things, brethrē, I would not haue you ignorant. Yee knowe that ye were Gentiles, & went your waies vnto dumme images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the Spirite of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirite is giuen to euery man to edifie withall. For to one is giuen through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing by the same spirite, to another power to doe miracles, to another to prophecie, to another iudgement

ment to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, deuiding to euery man a seuerall gift, euen as he will.

The Gospel.

AND when he was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou haddest knowē those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hidde from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee rounde, and keepe thee in on euery side, and make thee euen with the grounde, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the temple. Luk. 19. 41.

The xi. Sunday after Trinitie.

The Collect.

GOd, which declarest thy almightie power most chiefly in shewing mercy and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The Epistle.

BRethren, as perteining to the Gospell which I preached vnto you, which yee haue also accepted, and in the which ye cõtinue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures: And that he was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: After that, he was seene of moe then fiue hundreth brethren at once, of which many remayne vnto this day, and many are fallen asleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in mee, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleeued.

The Gospel.

Luke 18.9. CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, & the other a Publicane. The Pharisee stoode and prayed thus with him selfe: God I thanke thee that I am not as other

ther men are, extortioners, vniuſt, adulterers, or as this Publicane. I faſt twiſe in the weeke, I giue tythe of all that I poſſeſſe. And the Publicane ſtanding a farre off, would not lift vp his eyes to heauen, but ſmote his breſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe iuſtified more then the other. For euery man that exalteth himſelfe, ſhalbe brought lowe: and hee that humbleth himſelfe, ſhalbe exalted.

The xij. Sunday after trinitie.

The Collect.

ALmightie and euerlaſting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either we deſire or deſerue: Powre downe vpon vs the abundance of thy mercie, forgiuing vs thoſe things whereof our conſcience is afraide, and giuing vnto vs that, that our prayer dare not preſume to aſke, through Jeſus Chriſt our Lord.

The Epiſtle.

SUch truſt haue we through Chriſt to Godward, not that we are ſufficient of our ſelues to thinke any thing as of our ſelues: but if we be able vnto any thing, the ſame cõmeth of God, which hath made vs able to miniſter the newe Teſtament, not of the letter, but of the ſpirit: For the letter killeth, but the ſpirit giueth life. If the miniſtration of death, through the letters figured in ſtones, was glorious, ſo that the children of Iſrael coulde not beholde the face of Moſes for the glorie of his countenance (which glorie is done away:) why ſhall 1. Cor. 3. 4.

shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceede in glory.

The Gospel.

7.31 IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speache: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spitte, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumme to speake.

The xiii. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Graunt wee beseech thee, that wee may so runne to thy heauenly promises, that wee faile not finally to attaine the same, through Christ our Lord.

The

The Epistle.

NOw Abraham & his seede were the promises made. He saith not, In his seeds, as many: but, In thy seede, as of one, which is Christ. This I say, that the lawe which began afterward beyonde foure hundred and thirty yeres, doth not disanul the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the law, it cōmeth not nowe of promise. But God gaue it to Abraham by promise. Wherefore then serueth the lawe? The law was added because of transgression (till the seede came to whome the promise was made) & it was ordeined by angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then against the promise of God? God forbid. For if there had bene a law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the lawe. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal. 3. 1

The Gospel.

HAppy are the eyes which see the things that ye see. For I tell you, that many Prophetes and Kings haue desired to see those things which ye see, and haue not seene them, & to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? Hee sayde vnto him, What is written in the lawe? Howe readest thou? And he answered, and sayd, Loue the Lord thy God with all thy heart, and Lu. 10.

with all thy soule and with al thy strength, and with all thy mind, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he, willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, & fell among thieues, which robbed him of his raiment, & wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine priest that same way, and when he sawe him, he passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, & passed by. But a certaine Samaritane, as he iourneied, came vnto him, & whē he saw him, he had compassion on him, & went to him, and bound vp his wounds, & powred in oyle & wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morowe when he departed, hee tooke out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe I will recompense thee. Which nowe of these three thinkest thou was neighbour vnto him that fel among the thieues? And hee said vnto him, He that shewed mercie on him. Then said Iesus to him, Go, and doe thou likewise.

The xiiij. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest commande, through Iesus Christ our Lord.

The

The Epistle.

I Say, walke in the spirit, & fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are cõtrary one to the other, so that ye cannot doe whatsoeuer ye would. But & if ye be led of the spirit, then are ye not vnder the law. The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shal not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no lawe. They truely that are Christes, haue crucified the flesh, with the affections and lustes. Gal. 5.

The Gospel.

AND it chaunced as Iesus went to Hierusalem, that hee passed through Samaria, and Galilee. And as hee entred into a certaine Towne, there met him ten men that were lepers, which stood a farre off, and put forth their voyces, and sayde, Iesus master haue mercie on vs. When he sawe them, he sayde vnto them, Goe shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that he was cleansed, turned backe againe, and with a loude voyce praysed GOD, and fell downe on his face at his feete, and gaue him thanks. And the same Lu. 17.

was a Samaritane. And Jesus answered and sayd, Are there not tenne cleansed? But where are those nine? There are not found that returned againe to giue God prayse, saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord, thy church with thy perpetuall mercy: and because the frailtie of man without thee can not but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

5.11. YE see how large a letter I haue written vnto you with mine owne hande. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I shoulde reioyce, but in the crosse of our Lorde Jesus Christ, whereby the worlde is crucified vnto me, and I vnto the world. For in Christ Jesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, & mercy, and vpon Israel, that perteineth to God. From henceforth let no man put me to bulinesse: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesus Christ bee with your spirite, Amen.

The

The Gospel.

NO man can serue two maisters: for either he shall hate the one and loue the other, or els leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what yee shall eate or drinke, nor yet for your body what rayment yee shall put on. Is not the life more worth then meate? and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes, and your heauenly father feedeth them. Are ye not much better then they? Which of you (by taking carefull thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the field howe they growe, they labour not, neither do they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherfore, if God so clothe the grasse of the fielde, (which though it stande to day, is to morowe cast into the fornace) shall he not much more do the same for you, O ye of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shal we be clothed? (After al these things doe the Gentiles seeke:) for your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these thinges shall be ministred vnto you. Care not then for the morow, for to morowe day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Mat. 6.

The Collect.

LOrde we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The Epistle.

3.13 DEsire that you faint not because of my tribulations ẏ I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the father of our Lord Jesus Christ, which is father of all ẏ is called father in heauen & earth, that he would graunt you according to the riches of his glory, that ye may be strengthned with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted & grounded in loue, might be able to comprehend with all saints, what is the breadth, length, depth, & height, and to know the excellent loue of the knowledge of Christ, that ye might be fulfilled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in the congregation, by Christ Jesus, throwout all generations from time to time, Amen.

The Gospel.

11 AND it fortuned that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, which was the onely sonne of his mother,

mother, and she was a widowe, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh, and touched the coffin, and they that bare him stoode still. And he sayde, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went foorth throughout all Jury, and throughout al the regions which lie round about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde wee pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of ỹ Lordes) exhort you, that ye walke worthie of the vocation wherewith ye are called, with all lowlinesse & meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirite, through the bond of peace, being one body and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4

The Gospel.

14.1. IT chaunced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, & they watched him. And beholde, there was a certaine man before him, which had the dropsie. And Jesus answered, and spake vnto the lawyers and Pharisees, saying, Is it lawful to heale on the Sabboth day? and they held their peace. And he tooke him, and healed him, and let him goe, & answered them, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, and wil not straightway pull him out on the Sabboth day? And they could not answere him again to these things. He put forth also a similitude vnto the ghests, when he marked howe they preassed to bee in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this man roome: and thou beginne with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

The xviii. Sunday after Trinitie.

The Collect.

LOrde, we beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord.

The

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him, in all vtterãce, & in all knowledge, by the which thinges the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gift, wayting for the appearing of our Lord Iesus Christ, which shal also stregth you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1.Cor.1 4.

The Gospel.

When the Pharisees had heard that Iesus did put the Sadduces to silence, they came together, and one of them (which was a doctor of the lawe) asked him a question, tempting him, and saying, Master, which is the greatest commaundement in the lawe? Iesus sayde vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the lawe and the Prophets. While the Pharisees were gathered together, Iesus asked them, saying, What thinke ye of Christ? whose sonne is hee? They sayde vnto him, The sonne of Dauid. He sayde vnto them, How then doth Dauid in spirit call him Lord, saying, The Lorde saide vnto my Lorde, Sit thou on my right hande, till I make thine enemies thy foote- Mat.22 34.

foote stoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any mo questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, wee are not able to please thee: graunt that the working of thy mercie, may in all thinges direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

4. THis I say, and testifie through ỹ Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their mind, while they are blinded in their understanding, being farre from a godly life, by the meanes of the ignorance that is in them, & because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, and haue bin taught in him, as the trueth is in Iesu (as concerning ỹ conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiuable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after GOD is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angry, and sinne not. Let not the

sunne

sunne go down vpon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthie communication proceede out of your mouth, but that which is good to edifie withal, as oft as need is, that it may minister grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let al bitternes, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer, and came into his own citie. And beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the faith of them, he saide to the sicke of the palsie, Sonne, bee of good cheare, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes sayde within them selues, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore thinke ye euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that ye may know that the sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men. Mat. 9.1

The

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all thinges that may hurt vs: that we being readie both in body and soule, may with free hearts accomplish those thinges that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

5.15 TAke heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstande what the wil of the Lorde is, & be not drunken with wine, wherein is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes and spirituall songs, singing and making melodie vnto the Lord in your hearts, giuing thankes alwayes for all things vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

22.1 IEsus said vnto his disciples, The kingdom of heauen is like vnto a man that was a King, which made a marriage for his sonne, & sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe, he sent forth other seruants, saying, Tell thē which are bidden, Behold, I haue prepared my dinner, mine Oxen and my Fatlinges are killed, and all things are readie: come vnto the marriage. But they made light

light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and intreated them shamefully, and slue them. But when the king heard thereof, he was wroth, and sent foorth his men of warre, and destroyed those murderers, and burnt vp their Citie. Then said he to his seruants, The marriage in deede is prepared, but they which were bidden, were not worthie. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they coulde finde, both good and badde: and the wedding was furnished with ghestes. Then the king came in to see the ghestes, & when he spyed there a man which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speachlesse. Then sayde the king to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt wee beseeche thee mercifull Lorde, to thy faithfull people pardon and peace, that they may bee clensed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lorde.

The Epistle.

6.10 MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stande against all the assaultes of the deuill. For wee wrestle not against blood and flesh, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this worlde, against spirituall craftinesse in heauenly things. Wherfore take vnto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gyrd with the truth, hauing on the brestplate of righteousnesse, and hauing shoes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fierie dartes of the wicked, and take the helmet of saluation, and the sworde of the spirit, which is the worde of God. And pray alwayes with all maner prayer and supplication in the spirit, and watch thereunto with all instance & supplication, for all Saints, and for mee, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospell (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

4.46. THere was a certaine ruler, whose sõne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne: for hee was euen at the point of death. Then sayde Iesus vnto him,

Except

Except ye see signes and wonders, ye will not beleeue. The ruler said vnto him, Sir, come downe ere euer that my sonne dye. Jesus sayeth vnto him, Goe thy way: thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So ỹ father knewe that it was the same houre in the which Jesus sayde vnto him, Thy sonne liueth. And he beleeued and all his houshold. This is againe the seconde miracle that Jesus did, when he was come out of Jurie into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

LOrde wee beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy name, through Jesus Christ our Lord.

The Epistle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the felowship of the Gospell, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, vntill the day of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are al companions Phil. 1. 3

of

of grace with me, euen in my bondes, and in the defending and establishing of the Gospell. For God is my recorde, howe greatly I long after you all, from the very heart roote in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the thinges that are most excellent, that yee may be pure, and such as offende no man, vntill the day of Christ, being filled with the fruite of righteousnes, which commeth by Jesus Christ, vnto the glorie and praise of God.

The Gospel.

.18. PEter sayde vnto Jesus, Lorde, how oft shall I forgiue my brother, if hee sinne against me? till seuen times? Jesus sayeth vnto him, I say not vnto thee, vntill seuen times: but, seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him tenne thousande talents: but for as much as hee was not able to pay, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Syr, haue patience with me, and I will pay thee all. Then had the Lorde pitie on that seruaunt, and loosed him, and forgaue him the debt. So the same seruant went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by the throte, saying, Pay that thou owest. And his fellowe fell

downe

downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the dette. So when his fellowes sawe what was done, they were very sory, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and sayde vnto him, O thou vngratious seruant, I forgaue thee all that dette when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Jaylers, til he should pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not (euery one his brother) their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the authour of all godlinesse, bee ready to heare the deuoute prayers of the Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, and looke on them which walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and nowe tell you weeping) that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their God, & glory to their shame, which are worldly minded. But our conuersation is in heauen, frō whence we looke Phi. 3.

for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue al things vnto him selfe.

The Gospel.

22. THen the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herodes seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outwarde appearance of men. Tell vs therefore, howe thinkest thou: Is it lawful that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, sayde, Why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke him a peny. And he said vnto them, Whose is this image & superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the thinges which are Cesars, and vnto God those things which are Gods. When they heard these wordes, they marueiled, and left him, and went their way.

The xxiiij. Sunday after trinitie.

The Collect.

LOrd, we beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse we may be deliuered from the bandes of all those sinnes, which by our frailtie we haue committed: graunt this, &c.

The

The Epistle.

WE giue thanks to God the father of Col. 1.
our Lord Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, & of the loue which yee beare to all saints, for the hopes sake which is laide vp in store for you in heauen. Of which hope ye heard before by the true worde of the Gospel, which is come vnto you, euen as it is into all the world, & is fruitfull, as it is also among you, from the day in the which ye heard of it, & had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that yee might walke worthie of the Lorde, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto ỹ father, which hath made vs meete to be partakers of the inheritance of the saints in light.

The Gospel.

WHile Jesus spake vnto the people, be- Mat. 9
holde, there came a certaine ruler and worshipped him, saying, My daughter is euen now deceased, but come and laye thine hande vpon her, and she shall liue. And Jesus arose, and followed him, and so did

his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hemme of his vesture. For she sayde within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, & saw the minstrels and the people making a noyse, he sayd vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & tooke her by the hand, and saide, Damosel, arise. And the Damosel arose. And this noyse was abroade in all that lande.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp wee beseech thee, O Lorde, the willes of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee be plenteously rewarded, through Jesus Christ our Lorde, Amen.

The Epistle.

Ier. 23. BEholde, the time commeth, sayeth the Lorde, that I will rayse vp the righteous braūch of Dauid, which king shall beare rule, and he shall prosper with wisedome, & shall set vp equitie & righteousnesse againe in earth. In his time shall Juda be saued, & Israel shall dwell without feare. And this is the name that they shal call him, euen the Lord our righteousnesse. And therefore behold, the time commeth, saith

saith the Lord, that it shalbe no more said, The Lord liueth, which brought ỹ children of Israel out of the land of Egypt: but the Lord liueth, which brought forth and led the seed of the house of Israel out of the North land, and from all countreyes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

WHen Jesus lift vp his eyes, and sawe a great companie come vnto him, hee sayeth vnto Philip, Whence shall wee buy bread, that these may eat? This he said to proue him, for he him selfe knew what he would doe. Philippe answered him, Two hundreth penniworth of bread are not sufficient for them, that euery mã may take a litle. One of his disciples (Andrew Simon Peters brother) sayde vnto him, There is a ladde here, which hath fiue barley loues and two fishes, but what are they among so many? And Jesus saide, Make the people sit downe. There was much grasse in the place. So the mẽ sate downe, in number about fiue thousande. And Jesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he sayth vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, & filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) said, This is of a trueth the same prophet that should come into the worlde. Ioh. 6. 7.

If there be any mo Sundayes before Aduent Sunday, to supplie the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

ALmightie God, which didst giue such grace vnto thy holy Apostle S. Andrewe, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: Graunt vnto vs all, that we, being called by thy holy worde, may foorthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

Rom. 10.

IF thou knowledge with thy mouth, that Jesus is the Lord, & beleeue in thy heart that God raised him vp frō death, thou shalt be safe. For, to beleeue with the heart, iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture sayeth, whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the name of the Lorde, shall be safe. Howe then shall they call on him, on whome they haue not beleeued? Howe shall they beleeue on him, of whome they haue not heard? How shall they heare without a Preacher? And howe shall they preach without they be sent? as it is written, Howe beautifull are the feete of them which bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospell. For Esay sayeth,

Lorde,

Lorde, who hath beleeued our sayings? So then faith commeth by hearing, & hearing cõmeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the endes of the worlde. But I demaund whether Israel did knowe or not? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esai after that is bold, and saith, I am found of thē that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

AS Jesus walked by the Sea of Galilee, he sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the Sea, (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him. Mat. 4.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy Sonne Jesus

Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lorde, through the same Jesus Christ, to whom with thee, &c.

The Epistle.

2. 19 NOwe are ye not strangers, nor forreyners, but citizens with the saints, and of the household of God, and are built vpon ỹ foundation of the Apostles and Prophets, Jesus Christ him selfe being the head corner stone: in whome what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whome ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

20. THomas one of the twelue, which is called Didymus, was not with them whē Jesus came. The other disciples therefore saide vnto him, Wee haue seene the Lorde. But he sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, & stood in the midst, & said, Peace be vnto you. And after that he said to Thomas, Bring thy finger hither, and see my handes, & reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue

haue beleeued. And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that yee might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) yee might haue life through his name.

The conuersion of S. Paul.

The Collect.

GOd which hast taught all the worlde, through the preaching of thy blessed Apostle S. Paul, graunt, we beseeche thee, that wee which haue his wonderful conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to carrie to Damasco to the Synagogues, that if he founde any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And he saide, What art thou Lorde? And the Lorde sayde, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling & astonied, said, Lord, What wilt thou haue me to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stoode amazed, hearing a voyce, Act. 9. 1

a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he sawe no man: but they ledde him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayde the Lorde in a vision, Ananias. And he said, Beholde, I am here Lorde. And the Lord said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man named Ananias, comming in vnto him, & putting his handes on him, that he might receiue his sight. Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priestes, to binde all that call on thy Name. The Lorde sayde vnto him, Goe thy way, for he is a chosen vessell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shewe him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his handes on him, and saide, Brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene skales, and he receiued sight, and arose, and was baptized, & receiued meate, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But

all

all that heard him, were amased, and sayde, Is not this he that spoyled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bounde vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayde vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus saide vnto them, Verily I say vnto you, that when the sonne of man shall sit in the seat of his maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receiue an hundreth folde, and shall inherite euerlasting life. But many that are first shalbe last, and the last shalbe first. Mat. 19. 29.

The Purification of S. Marie the virgin.

The Collect.

ALmightie and euerlasting God, we humbly beseech thy maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lorde.

The Epistle.

The same that is appointed for the Sunday.

The

The Gospel.

Luke. 2. 22

WHen the time of their purification (after the lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the law of the Lord: Euery man childe that first openeth the matrix, shalbe called holy to the Lord) & to offer (as it is said in the law of the Lord) a paire of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, & the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first sawe the Lorde Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour Judas, diddest chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles: Graunt that thy Church, being alway preserued frō false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord.

The Epistle.

Act. 1, 15.

IN those dayes Peter stoode vp in the middes of the disciples, and sayde, (the number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture must needs haue bin fulfilled, which ỹ holy ghost, through ỹ mouth of Dauid, spake before of Judas, which was guide

guide to them that tooke Jesus. For hee was numbred with vs, and had obteined fellowshippe in this ministration. And the same hath now possessed a plat of ground with the rewarde of iniquitie, and when he was hanged, burst asunder in the middes, & all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloodie field. For it is written in the booke of Psalmes, His habitation be void, & no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayd, Thou Lorde which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his owne place. And they gaue foorth their lottes, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee, O father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily father, euen so was it thy good pleasure. Mat. 11. 25.

All

All things are giuen vnto mee of my father: and no man knoweth the sonne but the father, neither knoweth any man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shal finde rest vnto your soules: for my yoke is easie, and my burden is light.

Annunciation of the virgin Marie.

The Collect.

WEe beseech thee, Lorde, powre thy grace into our hearts, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lorde.

The Epistle.

.7.10. MOreouer spake once againe to Ahaz, saying, Require a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the height aboue. Then sayd Ahaz, I will require none, neither will I tempt the Lorde. And he sayde, Hearken to, ye of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euill, and chuse the good.

The

The Gospel.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a city of Galilee named Nazareth to a virgin spoused to a mã, whose name was Joseph, of the house of Dauid, & the virgins name was Marie. And the Angel wẽt in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel saide vnto her, Feare not Marie, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the sonne of the highest. And the Lorde God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then sayde Marie to the Angell, Howe shall this be, seeing I knowe not a man? And the Angell answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therefore also that holy thing which shall be borne, shalbe called the sonne of God. And beholde, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shalbe impossible. And Marie sayde, Behold the handmaide of the Lord, be it vnto me according to thy word. And the Angel departed from her. Luk. 1. 26

The

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee be not like children, caryed away with euery blast of vayne doctrine: but firmely to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

Ephe. 4.7. VNto euery one of vs is giuen grace, according to the measure of the gifte of Christ. Wherefore he sayeth, When he went vp on high, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, and teachers, to the edifying of the Saintes, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth shoulde be no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay awayte for vs to deceiue vs. But let vs followe the trueth in loue, and in all thinges growe in him which is the head, euen Christ: in whome if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath

hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

Am the true vine, and my father is an husbandman. Euery branch that beareth not fruite in me, he will take away: and euery branch that beareth fruite, will he purge, that it may bring forth more fruite. Nowe are ye cleane through the words which I haue spoken vnto you. Bide in me, & I in you. As the branch cannot beare fruit of it selfe, except it bide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man bide not in me, he is cast forth as a branch, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, & my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that yee beare much fruite, & become my disciples. As the father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my commandements, ye shall bide in my loue, euen as I haue kept my fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioye might remaine in you, & that your ioy might be full. Ioh. 15.

Saint Philip and Iames day.

The Collect.

ALmightie God, whome truely to knowe is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught Saint Philippe, and o-

ther the Apostles, through Iesus Christ our Lord.

The Epistle.

1.1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroade. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the sea, which is tost of the windes, and caryed with violence: Neither let that man thinke that he shall receiue any thing of the Lorde. A wauering minded man is vnstable in all his wayes. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lorde hath promised to them that loue him.

The

The Gospel.

AND Jesus sayde vnto his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in mee. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may yee be also. And whither I goe, yee knowe, and the way ye knowe. Thomas sayth vnto him, Lorde, wee knowe not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the way, & the trueth, and the life. No man commeth to the father but by me. If yee had knowen me, yee had knowen my father also: And now ye know him, and haue seene him. Philip sayeth vnto him, Lorde, shewe vs the father, and it sufficeth vs. Jesus sayth vnto him, Haue I bin so long time with you, and yet hast thou not knowen mee? Philippe, he that hath seene me, hath seene my father: and how sayest thou then, Shewe vs the father? Beleeuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in mee, is hee that doeth the workes. Beleeue mee that I am in the father, and the father in me: or els beleeue mee for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall he doe also: and greater workes then these shall hee doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified by the sonne. If yee shall aske any thing in my name, I will doe it. Ioh. 14

The Collect.

LOrd Almightie, which hast indued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour and glory, through Iesus Christ our Lord.

The Epistle.

II. TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that hee shoulde goe vnto Antioch. Which when he came, & had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, & of faith, and much people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when he had founde him, he brought him vnto Antioche. And it chaunced, that a whole yere they had their conuersation with the congregation there, and taught much people, in so much that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stoode vp one of them named Agabus, and signified by the Spirite, that there shoulde bee great dearth throughout all the worlde: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The

The Gospel.

THis is my commaundement, that yee loue together as I haue loued you. Greater loue hath no man then this, that a man bestowe his life for his friendes. Ye are my friendes, if ye doe whatsoeuer I commaunde you. Henceforth call I not you seruants: for the seruant knoweth not what his Lorde doeth: but you haue I called friendes, for all thinges that I haue heard of my father, haue I opened to you. Ye haue not chosen me, but I haue chosen you, and ordeined you to goe and bring forth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of the father in my name, he may giue it you. Iohn 15 12.

Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, and after his example constantly speake the trueth, boldely rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lorde.

The Epistle.

BE of good cheare my people. O ye Prophets, comfort my people, sayeth your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sinnes. A voyce cryed in Esa. 40

the wildernesse, Prepare the way of the Lorde in the wildernesse, make straight the path for our God in the desert. Let all valleyes be exalted, & euery mountaine and hill be laide low. What so is crooked, let it be made straight, and let the rough be made plaine fieldes. For the glory of the Lord shall appeare, and al flesh shall at once see it. For why? the mouth of ỹ Lord hath spoken it. The same voyce spake, Nowe crye. And the Prophet answered, What shall I cry? That all flesh is grasse, and that al the goodlinesse thereof is as the flower of the fielde. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wither, or that the flower fade away, yet the worde of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes goe before him. He shall feede his flocke like an heardman: he shall gather the lambes together with his arme, and cary them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.

1.57 Elizabeths time came that she shoulde be deliuered, and she brought foorth a sonne. And her neighbours and her cousins heard say, howe the Lorde had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eyght

day

day they came to circumcise the childe, and called his name Zacharie after the name of his father. And his mother answered and said, Not so, but his name shall be called Iohn. And they sayd vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, howe he would haue him called. And hee asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and hee spake, and praysed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroade throughout all the hie countrey of Iurie, and they that heard them, layde them vp in their hearts, saying, What maner of childe shall this bee? And the hande of the Lorde was with him. And his Father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed be the Lord God of Israel, for hee hath visited and redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as hee promised by the mouth of his holy Prophetes, which were since the worlde began. That wee should bee saued from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy couenant. That hee woulde performe the othe which hee sware to our father Abraham, for to giue vs. That wee, being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lorde to prepare his wayes.

To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercy of our God, whereby the day spring from an high hath visited vs. To giue light to them that sate in darkenesse, and in the shadow of death, & to guide our feete into the way of peace. And the childe grewe, & waxed strong in spirit, & was in wildernes, till the day came when he should shew himselfe vnto the Israelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy sonne Iesus Christ, hast giuen to thy Apostle S. Peter many excellent giftes, and commaundedst him earnestly to feede thy flocke: make wee beseeche thee all Bishops and Pastours diligently to preach thy holy word, and the people obediently to followe the same, that they may receiue the crowne of euerlasting glorie, through Iesus Christ our Lord.

The Epistle.

12. 1. AT the same time, Herod the King stretched forth his handes to vexe certaine of the congregation, & he killed Iames the brother of Iohn, with the sword. And because hee sawe it pleased the Iewes, hee proceeded further, and tooke Peter also. Then were the dayes of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation vnto God for him. And when Herod woulde haue brought him out vnto the people, the same night slept Peter betwene

twene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde, the Angel of the Lorde was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his handes. And the Angel saide vnto him, Girde thy selfe, and binde on thy sandales. And so he did. And hee saith vnto him, Cast thy garment about thee, and followe mee. And hee came out, and followed him, and wist not that it was trueth which was done by ꝑ Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accorde: and they went out, and passed through one streete, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hande of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coastes of the citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whome doe men say that I the sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. Hee sayeth vnto them, But whome say yee that I am? Simon Peter answered, and sayde, Thou art Christ the sonne of the liuing God. And Iesus answered, and sayde vnto him, Matt. 16. 13.

him, Happie art thou Simon the sonne of Jonas: for flesh & blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke wil I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shalbe bound in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen.

Saint Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle James, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may be euermore readie to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

II. IN those dayes came Prophetes from the citie of Hierusalem, vnto Antioche. And there stoode vp one of them named Agabus, and signified by the spirite, that there shoulde bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren whych dwelt in Iurie: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herode the King stretched forth his hands to vexe certaine

of

of the congregation. And he killed Iames the brother of Iohn with the sworde: and because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he saide vnto her, what wilt thou? She said vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered and saide, Ye wote not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They saide vnto him, We are. He saide vnto them, Ye shall drinke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: but to sitte on my right hande and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, and saide, Ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer wil be chiefe among you, let him be your seruant: Euen as the sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Mat. 20. 20.

Saint

The Collect.

O Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomewe, truely to beleeue and to preach thy worde: graunt, we beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lorde.

The Epistle.

5. 12 BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men & women, grewe more and more, insomuch that they brought the sicke into ỹ streetes, and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about, vnto Hierusalem, bringing sicke folkes, & them which were vexed with vncleane spirites, and they were healed euery one.

The Gospel.

c 22. AND there was a strife among them, which of them shoulde seeme to be the greatest. And hee sayde vnto them, The Kinges of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but ye shall not be so. But he that is greatest among you, shall be as

as the yonger, and he that is chiefe, shalbe as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

Saint Matthewe.

The Collect.

ALmightie God, which by thy blessed sonne didest call Matthewe from the receite of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, & to followe thy said sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that wee haue such an office, euen as God hath had mercie on vs, we goe not out of kinde, but haue cast from vs the closes of vnhonestie, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and repost our selues to euery mans conscience in the sight of God. If our Gospell be yet hidde, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them which beleeue not, lest ỹ light of the Gospel of the glory of Christ (which is the image of God) shoulde shine vnto them. For we preache not our selues, but Christ Iesus to bee 2.Cor. 4.1.

the

the Lorde, & our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Mat.9.9. AND as Jesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and he sayde vnto him, Followe me. And he arose, and followed him. And it came to passe, as Jesus sate at meat in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayde vnto his disciples, Why eateth your maister with Publicanes and sinners? But when Jesus heard that, hee sayde vnto them, They that be strong, neede not the physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appoyntment succour and defende vs in the earth, through Jesus Christ our Lord.

The

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neither was their place founde any more in heauen. And the great Dragon, that olde serpent, called the deuill and Satanas, was cast out, which deceiueth all the worlde. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, In heauen is nowe made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the lambe, and by the word of their testimonie, & they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time. Apo. 12. 7.

The Gospel.

AT the same time came the Disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a child vnto him, and set him in the midst of them, and sayde, Verily I say vnto you, except ye turne, & become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth Mat. 18. 1

receiueth me. But who so doeth offende one of these litle ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the deapth of the sea. Woe vnto the worlde because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hande or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or mayned, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their angels doe alwayes beholde the face of my Father, which is in heauen.

Saint Luke the Euangelist.

The Collect.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to be a Physition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.

2 Tim. 4. WAtch thou in all thinges, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober. For I am now ready to be offered, and the time of my depar-

departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laide vp for me a crowne of righteousnes, which the Lorde that is a righteous iudge shall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euill, the Lorde reward him according to his deedes: of whome be thou ware also, for he hath greatly withstand our wordes.

The Gospel.

THE Lorde appointed other seuentie (and two) also, and sent them two and two before him into euery citie & place, whither hee him selfe woulde come. Luk. 10
Therefore hee saide vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lord of the haruest, to send foorth labourers into his haruest. Goe your wayes, beholde, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, & salute no man by the way. Into whatsoeuer house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shal returne to you againe. And in the same house tarie

still, eating and drinking such as they giue: for the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophets, Jesu Christ him selfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to thee through Jesus Christ our Lord.

The Epistle.

I. IVdas the seruant of Jesus Christ, the brother of James, to them which are called & sanctified in God the father, and preserued in Jesus Christ: mercie vnto you, and peace, & loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you, to exhort you, that ye should continually labour in the faith, which was once giuen vnto the saints. For there are certaine vngodly men, craftily crept in, of which it was written afore time vnto such iudgement: They turne the grace of our God into wantonnes, & deny God (which is the onely Lord) and our Lord Jesus Christ. My mind is therefore to put you in remẽbrance, for as much as ye once know this, howe that the Lord (after that he had deliuered ỹ people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first state, but left their own habitatiõ, he hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of ỹ great day. Euen as Sodome & Gomorrhe, & the cities about them, which in like

like maner defiled them selues with fornication, and followed strange flesh, are set forth for an ensample, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaunde I you, that ye loue together. If the world hate you, ye knowe it hated me before it hated you. If yee were of the worlde, the worlde woulde loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I say vnto you, The seruant is not greater then the Lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But al these things will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they shoulde haue had no sinne: but nowe haue they both seene and hated, not onely me, but also my father. But this happeneth, that the saying might be fulfilled that is written in their lawe, They hated me without a cause. But when the comforter is come, whom I will send vnto you from the father, euen the spirit of trueth (which proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning. John 15 17.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to followe thy holy Saintes in all vertuous and godly liuing, that we may come to those inspeakable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord, Amen.

The Epistle.

7.2. BEholde, I John saw another angel ascend frō the rising of the sunne, which had the seale of the liuing God, and he cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, & the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the nomber of them which were sealed, & there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which

(which no man can number) of all nations, and people, and tongues, stoode before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud voyce, saying, Salvation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glory, & wisedome, and thanke, and honor, and power, and might, be vnto our God, for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Mat. 5.

The order for the ad-

miniſtration of the Lordes Supper,

or holy Communion,

SO many as intende to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, ſhall call him, and aduertiſe him in any wiſe not to preſume to the Lordes table, vntill hee haue openly declared him ſelfe to haue truely repented & amēded his former naughtie life, that the cōgregation may thereby be ſatisfied, which afore were offended, and that he haue recompenſed the parties whome hee hath done wrong vnto, or at the leaſt declare him ſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whome he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties ſo at variance, be content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amendes for that he himſelfe hath offended, and the other partie will not be perſwaded to a godly vnitie, but remaine ſtill in his frowardneſſe

wardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him, that is obſtinate.

The Table hauing at the Communion time a fayre white linen cloth vpon it, ſhall ſtande in the body of the Church, or in the Chauncel, where Morning prayer and Euening prayer be appoynted to be ſayd. And the Prieſt ſtanding at the North ſide of the table, ſhall ſay the Lords prayer with this Collect following.

The Communion.

ALmightie God, vnto whome all hearts be open, all deſires knowen, and from whome no ſecretes are hidde: cleanſe the thoughts of our heartes by the inſpiration of thy holy Spirite, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lorde, Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the tenne Commaundements: and the people kneeling, ſhall after euery Commandement, aske Gods mercy for their tranſgreſion of the ſame, after this ſort.

The Miniſter.

GOd ſpake theſe wordes, and ſaid, I am the Lorde thy GOD: Thou ſhalt haue none other gods but mee.

People.

Lorde haue mercie vpon vs, and encline our hearts

to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them nor worshippe them: For I the Lorde thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee: and shewe mercie vnto thousands, in them that loue mee, and keepe my Commaundements.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not take the Name of the Lorde thy God in vaine: For the Lorde will not holde him guiltlesse that taketh his Name in vaine.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, & the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

People.

People.

Lorde haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt doe no murther.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not steale.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lorde haue mercie vpon vs, and encline our hearts to keepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor

nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honour and glory, & that we her subiects (duely considering whose authoritie shee hath) may faithfully serue, honour, and humbly obey her, in thee, & for thee, according to thy blessed worde and ordinance, through Iesus Christ our Lorde, who with thee and the holy Ghost, liueth & reigneth euer one God, world without ende, Amen.

ALmightie and euerlasting God, we be taught by thy holy worde, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: wee humbly beseeche thee, so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and gouernour, that in all her thoughtes, wordes, and workes, shee may euer seeke thy honour and glorie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this, O merciful father, for thy deare sonnes sake Iesus Christ our Lord, Amen.

Immediatly

Immediatly after the Collectes, the Priest shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of.

And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of.

And the Epistle and Gospel being ended, shall be said the Creede.

Beleeue in one God the father almighty, maker of heauen & earth, and of all things visible and inuisible: & in one Lord Jesus Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the virgine Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the thirde day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hande of the father. And hee shal come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the father and the sonne, who with the father and the sonne together is worshipped and glorified, who spake by the Prophetes. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the

the dead, and the life of the worlde to come. Amen.

After the Creede, if there be no sermon, shall followe one of the Homilies already set foorth, or hereafter to be set foorth by common authoritie.

After such Sermon, Homilie, exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conueniently by his discretion.

LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through and steale.

Whatsoeuer ye woulde that men should doe vnto you, euen so doe vnto them, for this is the lawe and the Prophets.

Not euery one that sayeth vnto mee, Lorde, Lorde, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen.

Zache stoode foorth, and said vnto the Lorde, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

Who goeth a warfare at any time of his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not

not of the milke of the flocke?

If we haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things? 1.Cor.9

Doe yee not knowe, that they which minister about holy thinges, liue of the sacrifice? and they which wayte of the altar, are partakers with the altar? Euen so hath the Lorde also ordeyned, that they which preache the Gospell, shoulde liue of the Gospel. 1.Cor.9

Hee which soweth litle, shall reape litle: and hee that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giuer. 2.Cor.9

Let him that is taught in the worde, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Galat.6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the housholde of faith. Galat.6.

Godlinesse is great riches, if a man bee content with that he hath: for wee brought nothing into the world, neither may we cary any thing out. 1Tim.6.

Charge them which are riche in this worlde, that they be readie to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attayne eternall life. 1.Tim.6

God is not vnrighteous, that he will forget your worke and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministred vnto the saints, and yet doe minister. Hebr.6.

To

:. 13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1.3. Who so hath this worldes good, and seeth his brother haue neede, & shutteth vp his compassion from him, how dwelleth the loue of God in him?

4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

4. Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie.

1. 19. He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payde him againe.

61. Blessed be the man that prouideth for the sicke and needie: the Lorde shall deliuer him in the time of trouble.

Then shal the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mens boxe, and vpon the offring dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offrings. After which done, the Priest shall say.

Let vs pray for the whole state of Christes Church militant here in earth.

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ALmightie and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseeche thee, most mercifully (to accept our almes and) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee

thee to inſpire continually the vniuerſall Church with the ſpirite of trueth, vnitie, and concord: and graunt that all they that doe confeſſe thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defende all Chriſtian kings, princes and gouernours, and eſpecially thy ſeruaunt Elizabeth our Queene, that vnder her we may be godly and quietly gouerned: and graunt vnto her whole counſaile, and to all that be put in authoritie vnder her, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Biſhops, Paſtours and Curates, that they may both by their life and doctrine ſet forth thy true and liuely word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this cõgregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy worde, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe, O Lorde, to comfort and ſuccour all them which in this tranſitorie life be in trouble, ſorow, neede, ſickneſſe, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then ſhall followe this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

We

WE be come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto the which in Gods behalfe I bid you al that be here present, and beseech you for the Lorde Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye knowe howe grieuous and vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the gheftes to sitte downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case woulde not be moued? Who woulde not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heede, lest ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should returne to God, wil you excuse your selfe, and say that you be not ready? Consider earnestly with your selues, howe litle such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde trye their yokes of oxen, or because they were maryed, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office I bid you in the name of God,

God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye wil be partakers of this holy Communion. And as the sonne of GOD did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: Euen so it is your duetie to receiue the Communion together in the remembrance of his death, as hee him selfe commaunded. Nowe, if you will in no wise thus doe, consider with your selues, howe great iniurie you doe vnto GOD, and howe sore punishment hangeth ouer our heades for the same. And whereas you offende GOD so sore in refusing this holy banquet, I admonish, I exhort, and beseeche you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall doe, if yee stande by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accompted els, then a further contempt and vnkindenesse vnto God? Truely, it is a great vnthankefulnesse to say nay, when yee be called: but the faulte is much greater, when men stande by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is sayde vnto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these wordes? What wil this be els, but a neglecting, a despising & mocking of the testament of Christ? Wherefore rather then yee should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues, from whome ye depart. Ye depart from the Lordes table, yee depart

from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof, we shal make our humble petitions, while we shal receiue the holy Communion.

And sometime shall be sayde this also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to Almightie God our heauenly father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spiritual foode and sustenance, as it is declared vnto vs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthie receiuing thereof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and bee receiued, as worthie partakers of such a heauenly table. The way and meanes thereto, is: first to examine your liues and conuersation by the rule of Gods commandements, and wherein so euer ye shall perceiue your selues to haue offended, eyther by will, worde, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement

of

of life. And if you shall perceiue your offences to bee such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you woulde haue forgiuenesse of your offences at Gods hande: For otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreete and learned Minister of Gods word, and open his griefe, that hee may receiue such ghostly counsaile, aduice, and comfort, as his conscience may be relieued, and that by the ministerie of Gods worde he may receiue comfort, and the benefite of absolution, to the quieting of his cõscience, and auoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with

a true and penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, and drinke his blood, then we dwel in Christ, and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour: wee eate and drinke our owne damnatiō, not considering the Lordes body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his woorde, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, lest after the taking of this holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amende your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the worlde, by the death & passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the crosse, for vs miserable sinners, which lay in darkenesse and shadowe of death, that hee might make vs the children of GOD, and exalt vs to euerlasting life. And to the ende that wee shoulde

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alway remember the exceeding great loue of our maſter and onely ſauiour Jeſus Chriſt, thus dying for vs, and the innumerable benefites (which by his precious bloodſhedding) he hath obteined to vs: he hath inſtituted and ordeyned holy myſteries, as pledges of his loue, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore, with the Father, and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life, Amen.

Then ſhal the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue & charitie with your neighbours, & intend to leade a new life, folowing the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then ſhall this generall confeſſion be made, in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or els by one of the miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lorde Jeſus Chriſt, maker of all things, Judge of all men, wee knowledge and bewayle our manifolde ſinnes and wickednelle, which wee from tyme to

time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and be heartily sory for these our misdoings, the remembrance of them is grieuous vnto vs, the burthē of them is intolerable: Haue mercie vpon vs, haue mercie vpon vs, most merciful father, for thy sonne our Lord Iesus Christs sake, forgiue vs all that is past, and graunt that wee may euer hereafter serue and please thee, in newnes of life, to the honour and glory of thy name, through Iesus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

ALmightie God our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them that with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lorde, Amen.

Then shall the Priest also say.

Heare what comfortable words our Sauiour Christ saith to all that truely turne to him. Come vnto mee all that trauaile and be heauie laden, and I will refresh you. So God loued the worlde, that hee gaue his onely begotten Sonne, to the ende that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what S. Paul sayth.

This is a true saying, and worthy of all men to be receiued,

receiued, that Jesus Christ came into the worlde, to saue sinners.

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

After which the Priest shall proceede, saying.

Lift vp your heartes.

Answere.

We lift them vp vnto the Lorde.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we shoulde at all times, and in all places, giue thankes vnto thee, O Lorde holy Father, almightie euerlasting God.

Here shall followe the proper preface, according to the time, if there be any specially appointed: or els immediately shall followe, Therefore with angels, and archangels, &c.

Proper Prefaces.

Vpon Christmas day, and seuen daies after.

BEcause thou diddest giue Jesus Christ thine onely sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made verie man, of the substance of the virgin Marie his mother, & that without spot of sinne, to make vs cleane from all sinne: Therefore with angels and archangels, &c.

Vpon Easter day, and seuen dayes after.

BVt chiefly are wee bounde to prayse thee for the glorious resurrection of thy Sonne Jesus Christ our Lorde: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored vs to euerlasting life. Therefore with Angels, &c.

Vpon the Ascension day, and seuen dayes after.

THrough thy most dearely beloued sonne Jesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therfore with Angels, &c.

Vpon Whitsunday, and sixe dayes after.

THrough Jesus Christ our Lorde, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sounde, as it had bene a mightie winde, in the likenesse of fierie tongues, lighting vpon the Apostles, to teach them, and to leade them to al trueth, giuing them both the gift of diuers languages, & also boldenes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon

Vpon the feast of Trinitie onely.

IT is very meete, right, and our bounden duetie, that we shoulde at all times and in all places, giue thankes to thee, O Lorde, Almighty & euerlasting God, which art one God, one Lorde, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the father, the same we beleeue of the sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, shall followe immediatly.

THerefore with Angels and Archangels, & with all the company of heauen, we laud and magnifie thy glorious name, euermore praising thee and saying, Holy, holy, holy, Lorde God of hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lorde most high.

Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifolde and great mercies. We be not worthie so much as to gather vp the crummes vnder thy Table. But thou art the same Lorde, whose propertie is alwayes to haue mercie: graunt vs therefore gratious Lord, so to eat the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodyes may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then the Priest standing vp, shall say as followeth.

Almightie

ALmightie God our heauenly Father, which of thy tender mercie diddest giue thine onely sonne Iesus Christ to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient Sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel commande vs to continue a perpetual memorie of that his precious death, vntil his comming againe: Heare vs, O merciful Father, we beseeche thee, and graunt that we, receiuing these thy creatures of bread and wine, according to thy sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you, doe this in remembrance of mee. Likewise after Supper he tooke the cup, and when hee had giuen thankes, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the newe Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye shall drinke it in remembrance of me.

Then shall the Minister first receiue the Communion in both kindes him selfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shall say.

The bodie of our Lorde Iesus Christ, which was giuen for thee, preserue thy bodie and soule into euerlasting life: and take and eate this, in remembrance

brance that Christ dyed for thee, and feede on him in thine heart by faith with thankesgiuing.

And the Minister that deliuereth the cup, shal say.

The blood of our Lorde Jesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: & drinke this in remembrance that Christes blood was shed for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shalbe sayd as followeth.

O Lorde and heauenly father, wee thy humble seruantes entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of prayse and thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obteine remission of our sinnes, and al other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodies, to be a reasonable, holy and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthie, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Jesus Christ our Lorde, by whome, and with whome, in the vnitie of the holy Ghost, all honour and glory be vnto thee, O father almightie, world without ende, Amen.

Or

Or this.

ALmightie and euerliuing God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs which haue duely receiued these holy mysteries, with the spiritual foode of the most precious bodie and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heyres through hope, of thy euerlasting kingdome, by the merites of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whome with thee and the holy Ghost, be all honour and glorie, world without ende. Amen.

Then shalbe sayd or sung.

GLorie bee to God on hygh, and in earth peace, good will towardes men. Wee praise thee, we blesse thee, we worshippe thee, we glorifie thee, we giue thankes to thee for thy great glorie, O Lorde God, heauenly King, God the Father almightie, O Lord, the onely begotten sonne Iesu Christ, O Lord God Lambe of God, sonne of the father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hand of God the father, haue mercie vpon vs. For thou onely art holy, thou onely art

the

the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his sonne Iesus Christ our Lord: and the blessing of God Almightie, the father, the sonne, and the holy Ghost, be amongst you, and remayne with you alwayes, Amen.

Collectes to be sayde after the offertorie, when there is no Communion, euery such day one. And the same may be saide also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lorde, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chaunces of this mortall life, they may euer be defended by thy most gracious and readie helpe, through Christ our Lord, Amen.

OAlmightie Lorde and euerliuing God, vouchsafe, wee beseeche thee, to direct, sanctifie, and gouerne, both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commaundements, that through thy most mightie protection, both here and euer, wee may be preserued in body and soule, through our Lorde and Sauiour Iesus Christ, Amen.

GRaunt wee beseeche thee, Almightie God, that the woordes which wee haue heard this day with our outwarde eares, may through thy grace be

be so graffed in wardly in our hearts, that they may bring forth in vs the fruite of good liuing, to the honour and prayse of thy name, through Jesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our woorkes begunne, continued and ended in thee, we may glorifie thy holy name, & finally by thy mercie obtaine euerlasting life, through Jesus Christ our Lorde, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those thinges which for our vnworthines we dare not, and for our blindnesse we can not aske, vouchsafe to giue vs, for the worthinesse of thy sonne Jesus Christ our Lord, Amen.

ALmightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseeche thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy wil, may effectually be obteined, to the releefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Vpon the holy dayes (if there be no Communion) shal be saide all that is appoynted at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lords Supper, except

except there be a good number to communicate with the Prieſt, according to his diſcretion.

And if there be not aboue twentie perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and collegiat Churches, where be many Prieſts and Deacons, they ſhal al receiue the Communion with the miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſuall to be eaten at the table with other meates, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the Communion ſhall be prouided by the Curate and the churchwardens, at the charges of the pariſh, and the pariſh ſhalbe diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery Sunday.

And note, that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall recken with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomably due, then and at that time to be payed.

¶ The

The miniſtration of

Baptiſme to be vſed in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptiſme in the old time was not cõmonly miniſtred but at two times in the yere: at Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of al the congregation. Which cuſtome now being growen out of vſe (although it cannot for many cõſiderations be wel reſtored againe) yet it is thought good to follow the ſame, as neere as cõueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhoulde not be miniſtred but vpon Sundayes, and other holy dayes, when the moſt number of people may come together, as wel for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may be put in remẽbrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo, it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſsitie ſo require) children may at all times be baptized at home.

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, godmo-

godmothers, & people, with the children, must be ready at the font, either immediatly after the last lesson at Morning prayer, or els immediatly after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized, or no. If they answere, No: then shall the Priest say thus.

DEarely beloued, for as much as all men bee conceiued and borne in sinne, and that our Sauiour Christ sayeth, None can enter into the kingdome of God, except he be regenerate and borne anewe of water and of the holy Ghost: I beseech you to call vpon God the father through our Lord Jesus Christ, that of his bounteous mercie he will graunt to these children that thing, which by nature they can not haue, that they may be baptized with water and the holy Ghost, and receiued into Christes holy Church, and be made liuely members of the same.

Then the Priest shall say.

Let vs pray.

ALmightie and euerlasting God, which of thy great mercie diddest saue Noe & his familie in the Arke from perishing by water, & also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, & by the baptisme of thy wel beloued sonne Jesus Christ, diddest sanctify the flood Jorden and al other waters to the mystical washing away of sinne: We beseeche thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and

wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlasting life, there to reigne with thee world without ende, through Jesus Christ our Lord, Amen.

ALmightie and immortall God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: We call vpon thee for these infants, that they comming to thy holy baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued sonne, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shalbe opened vnto you. So giue nowe vnto vs that aske, let vs that seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome which thou hast promised by Christ our Lorde. Amen.

Then shall the Priest say.

Heare the wordes of the Gospel written by S. Marke, in the tenth Chapter.

Mark. 10. AT a certaine time they brought children to Christ that he shoulde touche them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said vnto them, Suffer litle children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Uerily I say vnto you, whosoeuer doeth not receiue

receiue the kingdome of God as a litle childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospell is read, the Minister shall make this briefe exhortation vpon the wordes of the Gospel.

Beloued, you heare in this Gospell the words of our Sauiour Christ, that he commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede hee declared his good will towarde them: For he embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt not yee therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he wil imbrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore, wee being thus perswaded of the good wil of our heauenly father toward these infants, declared by his sonne Iesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully & deuoutly giue thanks vnto him, and say:

ALmightie and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy

holy spirite to these infantes, that they may be borne againe, and be made heires of euerlasting saluation, through our Lorde Jesus Christ, who liueth and reigneth with thee and the holy spirite, now and for euer. Amen.

Then the Priest shall speake vnto the Godfathers & Godmothers on this wise.

WEl beloued friendes, yee haue brought these children here to be baptized, yee haue prayed that our Lorde Jesus Christ would vouchsafe to receiue them, to lay his handes vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Yee haue heard also that our Lorde Jesus Christ hath promised in his Gospell, to graunt all these thinges that yee haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part, promise by you that be their sureties, that they will forsake the deuil and all his workes, and constantly beleeue Gods holy worde, and obediently keepe his commaundements.

Then shall the Priest demaunde of the Godfathers and Godmothers these questions following.

DOest thou forsake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not followe nor be ledde by them?

Answere.

I forsake them all.

Minister.

Minister.

Doest thou beleeue in God the Father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lorde? And that hee was conceiued by the holy Ghost, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hell, and also did rise againe the thirde day, that he ascended into heauen, and sitteth at the right hand of God the father almightie, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

Then shal the Priest say.

O Mercifull God, graunt that the olde Adam in these children may be so buryed, that the newe man may be rayled vp in them. Amen.

Graunt that all carnall affections may die in them, and that al things belonging to the spirite, may liue and grow in them. Amen.

Graunt that they may haue power and strength to haue victorie, and to triumph against the deuil, the world, and the flesh. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lorde God, who doest liue and gouerne all thinges, worlde without ende, Amen.

ALmightie euerliuing God, whose most dearely beloued sonne Jesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side both water & blood, and gaue commandement to his disciples, that they should goe teache all nations, & baptize them in the name of the father, the sonne, and of the holy Ghost: Regarde, we beseech thee, the supplications of thy congregation, and graunt that al thy seruants which shalbe baptized in this water, may receiue the fulnes of thy grace, & euer remayne in the number of thy faithfull and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shal take the childe in his hands, and aske the name. And naming the childe, shall dippe it in the water, so it be discreetely and warily done, saying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the childe be vveake, it shal suffice to power vvater vpon it, saying the foresayd vvordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the Priest shal make a crosse vpon the childes forehead, saying,

We

WE receiue this childe into the congregation of Chriſtes flocke, and doe ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the worlde, and the deuill, & to continue Chriſtes faithfull ſouldier and ſeruant vnto his liues end. Amen.

Then ſhall the Prieſt ſay.

SEeing nowe dearely beloued brethren, that theſe children be regenerate and grafted into the bodie of Chriſtes congregation, let vs giue thankes vnto God for theſe benefites, and with one accorde make our prayers vnto Almightie GOD, that they may leade the reſt of their life according to this beginning.

Then ſhall be ſaide.

Our father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WE yeeld thee heartie thanks, moſt mercifull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humblie we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole bodie of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you, to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your partes and dueties to see that these infantes be taught, so soone as they shall bee able to learne, what a solemne vowe, promise and profession they haue made by you. And that they may knowe these thinges the better, ye shall call vpon them to heare sermons, and chiefely you shal prouide that they may learne the Creede, the Lordes prayer, and the ten commandements in the English tongue, and all other things which a Christian man ought to knowe and beleeue to his soules health, and that these children may be vertuously brought vp to leade a godly and a Christian life, remembring alwayes that baptisme doth represent vnto vs our profession, which is, to folow the example of our sauiour Christ, and to be made like vnto him, that as he dyed, and rose againe for vs, so should we which are baptized, dye from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the articles of the faith, the Lordes prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

Of them that are baptized in priuate houſes in time of neceſſitie.

THe Paſtours and Curates ſhal often admoniſh the people, that they deferre not the Baptiſme of infantes any longer, then the Sunday or other holy day next after the child be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great need ſhall compel them ſo to doe, that then they miniſter it on this faſhion.

Firſt, let them that be preſent, call vpon God for his grace, and ſay the Lordes prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dippe him in the water, or powre water vpon him, ſaying theſe wordes.

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe, if the child which is after this ſorte baptized, do afterward liue, it is expedient that he be brought into the Church, to the intent the Prieſt may examine and trie whether the childe be lawfullie baptized or no. And if thoſe that bring any childe to the Church, doe anſwere that he is alreadie baptized, then ſhall the Prieſt examine them further.

By whome the childe was baptized?
Who was present when the childe was baptized?
Whether they called vpon God for grace and succour in that necessitie?
With what thing or what matter they did baptize the childe?
With what wordes the childe was baptized?
Whether they thinke the childe to be lawfully & perfectly baptized?

And if the Minister shall proue by the answeres of such as brought the childe, that all thinges were done as they ought to be: then shall not he christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is nowe by the lauer of regeneration in baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lorde Iesus Christ doeth not deny his grace & mercie vnto such infants, but most louingly doeth call them vnto him, as the holy Gospell doeth witnesse to our comfort, on this wise.

Mar. 10. AT a certaine time they brought children vnto Christ that he shoulde touch them, and his Disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayde vnto them, Suffer litle children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when hee had taken them vp in his armes, he put his handes vpon them,

them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpel.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that hee commaunded the children to bee brought vnto him, howe hee blamed thoſe that woulde haue kept them from him, howe he exhorted all men to follow their innocencie. Ye perceiue howe by his outward geſture and deede, he declared his good will towarde them. For hee embraced them in his armes, he layde his handes vpon them, and bleſſed them. Doute yee not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that he hath embraced him with the armes of his mercie, that hee hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towardes this infant, let vs faithfully and deuoutely giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the Miniſter, with the Godfathers & Godmothers ſhall ſay.

¶ Our father which art in heauen. &c.

Then ſhall the Prieſt demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vayne pompe and glory

glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to folowe and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father almightie, maker of heauen and earth? And in Jesus Christ his onely begotten sonne our Lorde? And that he was conceyued by the holy ghost, borne of the virgin Marie, that hee suffered vnder Pontius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also did rise againe the thirde day, that hee ascended into heauen, and sitteth at the right hand of God the Father almightie, and from thence he shall come againe at the ende of the world to iudge the quicke and the dead? And do you in his name beleeue in the holy ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Let vs pray.

ALmightie and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore, giue thy holy Spirite to this infant, that hee being borne agayne, and being made heire of euerlasting saluation through our Lorde Jesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lorde Jesus Christ thy sonne,

who

who liueth and reigneth with thee in the vnitie of the same holy spirit euerlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you, to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie to see that this infant bee taught, so soone as he shall be able to learne, what a solemne bowe, promise, and profession he hath made by you. And that he may knowe these things the better, ye shall call vpon him to heare sermons, & chiefly yee shall prouide that hee may learne the Creede, the Lordes prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to knowe and beleeue to his soules health, & that this childe may be vertuously brought vp to leade a godly and a Christian life, remembring alway that baptisme doth represent vnto vs our profession, which is, to followe the example of our Sauiour Christ, and be made like vnto him, that as hee dyed and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill & corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth, as in publique Baptisme.

But if they which bring the infantes to the Church, doe make an vncertaine answere to the Priestes questions, and say that they can not tell what they thought, did, or said in that great feare & trouble of minde (as oftentimes it chaunceth) then let the Priest baptize him in forme aboue written concerning publique baptisme, sauing that at the dipping of the childe in the Font, he

shall

ſhall vſe this fourme of wordes.

If thou be not baptized alreadie, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Confirmation, wherein is conteyned a Catechiſme for children.

TO the ende that confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to S. Pauls doctrine, who teacheth that all thinges ſhoulde bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee confirmed, but ſuch as can ſay in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commaundements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to bee obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, & haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie & confirme the ſame: and alſo promiſe that by the grace of God they wil euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſsion haue aſſented vnto.

Secondly, foraſmuch as confirmation is miniſtred to them that bee baptized, that by impoſition of handes and prayer, they may receiue ſtrength and defence againſt

againſt all temptations to ſinne, and the aſſaultes of the worlde and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in daunger to fall into ſundry kindes of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt, whereby it was ordeined that Confirmation ſhoulde be miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſarie for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be confirmed of the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my baptiſme, wherein I was made a member of Chriſt, the childe of God, & an inheritour of the kingdome of heauen.

Queſtion.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three things in my name. First, that I shoulde forsake the deuill and all his workes, and pompes, the vanities of the wicked worlde, and all the sinful lusts of the flesh. Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keepe Gods holy wil and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Jesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy belieke.

Answere.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Jesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buryed, he descended into hell, the thirde day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father almightie: From thence he shall come to iudge the quicke and the dead.

dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these articles of thy beliefe?

Answere.

First, I learne to beleeue in God the father, who hath made me and all the world.

Secondly, in God the sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayde that your godfathers and godmothers did promise for you, that you should keepe Gods commandements.

Tell me howe many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentie chapter of Exodus, saying, I am the Lorde thy God, which haue brought thee out of the lande of Egypt, out of the house of bondage.

i Thou shalt haue none other Gods but me.

ii Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe downe to them, nor worshippe them. For I the Lorde thy God

am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and shewe mercie vnto thousands in them that loue mee, and keepe my commandements.

iii Thou shalt not take the name of the Lorde thy God in vaine: for the Lord will not hold him giltlesse that taketh his name in vayne.

iiii Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and do al that thou hast to doe: but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, & the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v Honour thy father & thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

vi Thou shalt do no murther.

vii Thou shalt not commit adulterie.

viii Thou shalt not steale.

ix Thou shalt not beare false witnesse against thy neighbour.

x Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundements?

Answere.

Answere.

I learne two thinges: My duetie towardes God, and my duetie towardes my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with al my heart, with all my minde, with all my soule, & with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Answere.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I woulde they should doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and Maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word nor deede. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slaundering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lordes prayer.

Answere.

Our Father which art in heauen, halowed be thy Name. Thy kingdome come: Thy wil be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lorde God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that he will send vs all thinges that be needefull both for our soules & bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue & defende vs in all dangers ghostly and bodily, and that he wil keepe vs from all sinne and wickednes, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnes, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the childrē can say in their mother tongue the Articles of the faith, the Lordes prayer, the ten Commaundements, and also can answere to such questions of

of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhal appoynt) ſhall by his diſcretion appoſe them in: then ſhal they be brought to the Biſhoppe by one that ſhall be his Godfather, or Godmother, that euey childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation.

Our helpe is in the name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lord.

Anſwere.

Henceforth worlde without ende.

Miniſter.

Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchſafed to regenerate theſe thy ſeruantes by water and the holy Ghoſt, & hast giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt the comforter, and dayly increaſe in them thy manifolde giftes of grace, the ſpirit of wiſedome and vnderſtanding, the ſpirite of counſaile and ghoſtly ſtrength, the ſpirite of knowledge and true godlineſſe, and fulfill them (O Lorde) with the ſpirit of thy holy feare, Amen.

Then the Biſhop ſhall lay his hande vpon euery childe ſeuerally, ſaying,

Defend, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

Let vs pray.

Almightie euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these children, vpon whome (after the example of the holy Apostles) wee haue layde our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse toward them: let thy fatherly hande, we beseeche thee, euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obteyne the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth & reigneth one God, world without end. Amen.

Then the Bishop shal blesse the children, saying thus.

The blessing of God almightie, the Father, the sonne, and the holy Ghost, be vpon you, and remayne with you for euer.

The Curate of euery Parish, or some other at his appointment, shal diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church, instruct & examine so many children of his Parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruantes, and prentises, (which haue

haue not learned their Catechiſme) to come to the Church at the time appointed, & obediently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought afore him to any conuenient place for their cõfirmation, then ſhall the Curate of euery pariſh, either bring or ſende in writing the names of all thoſe children of his pariſh which can ſay the articles of their faith, the Lordes prayer, and the ten Commaundements, & alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntil ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The fourme of ſolemnization of Matrimonie.

Firſt the banes muſt be asked three ſeuerall Sundayes or holy dayes in the time of Seruice, the people being preſent, after the accuſtomed maner.

And if the perſons that would be maried, dwell in diuers pariſhes, the banes muſt bee asked in both pariſhes: and the Curate of the one pariſh ſhall not ſolemnize Matrimonie betwixt them, without a certificate of the banes being thriſe asked, from the Curate of the other pariſh.

At the day appointed for ſolemnization of matrimonie, the perſons to be married, ſhall come into the body of the Church, with their friendes and neighbours, and there the Prieſt ſhall thus ſay.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mystical vnion that is betwixt Christ and his Church: which holy estate Christ adorned & beautified with his presence, & first myracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, & therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnal lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, & praise of God. Secondly, it was ordayned for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christes body. Thirdly, for the mutuall societie, helpe, & comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfullie be ioyned together, let him now speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shall be married, he shall say.

I Require

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secretes of all heartes shall bee disclosed) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimonie, by Gods lawe or the lawes of this Realme, and will be bounde, and sufficient suerties with him to the parties, or els put in a caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation: then the solemnization must bee deferred, vnto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health? And forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere,

I will.

Then shall the Priest say vnto the woman,

N Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickenes and in health, and forsaking all other, keepe

thee

thee onely vnto him, so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to bee maried vnto this man?

And the Minister receiuing the woman at her fathers or friendes handes, shal cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes & in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man taught by the Priest, shall say.

With this ring I thee wedde, with my bodie I thee worship, and with all my worldly goods I thee endowe. In the name of the Father, and of the Sonne,

and

and of the holy Ghost. Amen.

Then the man leauing the ring vpon the fourth finger of the womans left hand, the Minister shal say.

Let vs pray.

O Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, sende thy blessing vpon these thy seruantes, this man and this woman, whome we blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vowe and couenant betwixt them made (whereof this ring giuen and receyued is a token and pledge) and may euer remayne in perfect loue and peace together, and liue according to thy lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne their right handes together, and say.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receyuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour looke vpon you, and so

so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lordes Table, shal say or sing this Psalme following.

Beati omnes. Psalm. cxxviii.

BLessed are all they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitefull vine: vpon the walles of thy house.

Thy children like the Oliue branches: rounde about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lorde from out of Sion shall blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heauen, halowed bee thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmayde.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Minister.

Be thou vnto them a towre of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy seruants, and sowe the seede of eternall life in their mindes, that whatsoeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to sende thy blessing vpon these thy seruants, that they obeying thy wil, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is encreased: wee beseech thee assist with thy blessing these two persons, that they may both bee fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the thirde and fourth generation, vnto thy praise and honour, through Jesus Christ our Lorde, Amen.

O God,

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoynt that out of man (created after thine owne image and similitude) woman shoulde take her beginning, and knitting them together diddest teache that it shoulde neuer be lawfull to put asunder those, whome thou by Matrimonie haddest made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and knitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable to her husbande as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shal the Priest say.

Almightie God, which at the beginning did create our first parentes Adam & Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, & liue together in holy loue vnto your liues ende. Amen.

Then shall beginne the Communion. And after the Gospel, shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage,) the office of man and wife shalbe declared,

declared, according to holy Scripture. Or if there be no sermon, the minister shal reade this that followeth.

ALl ye which be marryed, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doth say as touching the duetie of husbandes towardes their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commaundement to all marryed men, Ye husbandes, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that hee might make it vnto himselfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameles. So men are bounde to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shalbe one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheles, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 4. Like wise the same S. Paul writing to the Colossians, speaketh thus to all men that be maried, Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a marryed man, sayeth vnto all men

men that are married, Ye husbandes, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, & as heires together of the grace of life, so that your prayers bee not hindred.

Hitherto ye haue heard the duetie of the husband towarde the wife. Nowe likewise ye wiues heare and learne your dueties towardes your husbandes, euen as it is plainely set foorth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husbande is the wiues head, euen as Christ is the head of the Church, and he is also the sauiour of the whole body. Ephe. 5.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection vnto their own husbands in al things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) Saint Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lorde. Col. 3.

S. Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not be outwarde, with brayded heare, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the sight of 1. Pet. 3.

God. For after this maner (in the olde time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbands: as Sara obeied Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismaide with any feare.

The newe marryed persons (the same day of their marriage) must receiue the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

¶ Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shal say, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Minister.

Sende him helpe from thy holy place.

Answere.

And euermore mightily defende him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extende thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lorde, as thou diddest visite Peters wiues mother, and the captaines seruant. So visite and restore to this sicke person his former healthy (if it be thy will) or els giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

Then shall the minister exhort the sicke person after this fourme or other like.

DEarely beloued, knowe this, that Almightie God is the Lorde of life and death, and ouer all thinges to them perteyning, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to try your patience for the example of other, and that your faith may be found in the day of the Lorde, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or els it be sent vnto you to correct and amend in you whatsoeuer doeth offende the eyes of your heauenly Father: know you certainely, that if you truely repent you of your sinnes, & beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christes sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth vnto euerlasting life.

If the person visited bee very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom ỹ Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, & not children. Therefore seeing that

that when our carnall fathers doe correct vs, wee reuerently obey them: shall we not nowe much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to the intent he may make vs partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort & instruction, that we should patiently and with thankesgiuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gratious goodnesse to visite vs. And there shoulde be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he him selfe went not vp to ioy, but first hee suffered paine, he entred not into his glorie, before he was crucified: So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to dye with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhorte you in the name of God, to remember the profession which you made vnto GOD in your baptisme. And for as much as after this life, there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hand for Christes sake, and not be accused and condemned in that fearefull iudgement. There-

fore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the father Almightie? &c. As it is in baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goodes, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executours. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These wordes before rehearsed, may be saide before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to mooue the sicke person (& that most earnestly) to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any vvaightie matter. After vvhich confession, the Priest shall absolue him after this sort.

Our Lorde Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy

thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renue in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailenes, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Iesus Christ. Amen.

Then shall the Minster say this Psalme.

In te Domine speraui. Psal. 71

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Bee thou my strong holde, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall alway bee of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that laye wayte for my soule, take their counsayle together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will paciently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I knowe no ende thereof.

I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength

vnto

vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great thinges are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee, and so will my soule whom thou hast deliuered.

My tongue also shal talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs we beseech thee, O God.

Then shall the Minister say.

THe Almightie Lorde, which is a most strong towre to all them that put their trust in him, to whome all thinges in heauen, in earth, and vnder the earth doe bowe and obey, bee now and euermore thy defence, and make thee know & feele, that there is none other name vnder heauen giuen to man, in whome,

whome, and through whome thou mayeſt receiue healthy and ſaluation, but only the name of our Lord Ieſus Chriſt, Amen.

¶ The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to dye, whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which (if they doe) they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or elſe early in the morning, to the Curate, ſignifying alſo how many be appoynted to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercie vpon this thy ſeruant, viſited with thine hand, and to graunt that hee may take his ſickeneſſe patiently, and recouer his bodily

health (if it be thy gratious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whome he receiueth. Heb. 12

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my worde, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life. Iohn 5.

At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that bee appointed to communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſickenes, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body & blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receiueth the holy

Communion

Communion all at one time, then the Prieſt for more expedition, ſhall cut off the fourme of the viſitation, at the Pſalm, **In thee O Lord haue I put my truſt,** and goe ſtraight to the Communion.

In the time of plague, ſweate, or ſuch other like contagious times of ſickeneſſes, or diſeaſes, when none of the pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clarkes ſhall ſing, and ſo goe either vnto the Church, or towardes the graue.

I. 11. **I Am the reſurrection and the life, (ſaith the Lorde.) He that beleeueth in me, yea though he were dead, yet ſhal he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.**

19. **I Know we that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall beholde him, not with other, but with theſe ſame eyes.**

im. 6. 1. **WE brought nothing into the worlde, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the name of the Lord.**

When they come to the graue, while the corps is made readie to be laide into the earth, the Prieſt ſhall ſay,

or

or the Prieſt and Clarkes ſhall ſing.

MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſery. Hee commeth vp, and is cut downe like a flowre, he fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the middeſt of life we bee in death: of whome may wee ſeeke for ſuccour but of thee, O Lorde, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lorde God moſt holy, O Lorde moſt mightie, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lorde the ſecrets of our hearts, ſhutte not vp thy mercifull eyes to our prayers: but ſpare vs Lorde moſt holy, O God moſt mightie, O holy and mercifull Sauiour, thou moſt worthy iudge eternall, ſuffer vs not at our laſt houre for any paynes of death to fall from thee. Iob. 14.

Then while the earth ſhalbe caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOr as much as it hath pleaſed Almightie God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, wee therefore commit his body to the grounde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lorde Jeſus Chriſt, who ſhall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to ſubdue all things to himſelfe.

Then ſhalbe ſaid or ſung.

IHeard a voyce from heauē, ſaying vnto me, Write, from henceforth bleſſed are the dead which die in the Lorde. Euen ſo ſaith the Spirite, that they reſt from their labours. Reuel. 14. 13.

Then

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all things vnder his feete. But when hee sayeth, All things are put vnder him: it is manifest that hee is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the Sonne himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stande we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lorde, I die dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morowe wee shall die. Be not yee deceiued, euill wordes corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? With what body shall they come? Thou foole, that

that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not the body that shall be, but bare corne, as of wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodyes terrestriall. But the glorie of the celestial is one, and the glorie of the terrestriall is another. There is one maner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall bodie, it riseth againe a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenly. As is the earthie, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthie, so shall we beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, We shall not all sleepe: but

but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shalbe changed: For this corruptible, must put on incorruption, and this mortal, must put on immortalitie. When this corruptible hath put on incorruption, & this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe. But thankes be vnto God, which hath giuen vs victorie through our Lorde Jesus Christ. Therefore my deare brethren, be ye stedfast and vnmoueable, alwayes riche in the worke of the Lorde, for as much as ye knowe howe that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmightie God, with whome do liue the spirites of them that depart hence in the Lorde, and in whome the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: we giue thee heartie thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinfull worlde, beseeching thee, that it may please thee of thy thy gratious goodnes,

goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternal and euerlasting glory. Amen.

The Collect.

O Mercifull God, the father of our Lorde Jesus Christ, who is the resurrection and the life, in whome whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseech thee (O father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the worlde. Grant this, we beseech thee, O mercifull father, through Jesus Christ our mediatour and redeemer. Amen.

The thankesgiuing of women after childe birth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing

ding by her, shall say these wordes, or such like, as the case shall require.

FOr asmuch as it hath pleased almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great daunger of childebirth: ye shall therefore giue heartie thankes vnto God, and pray.

Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the sunne shall not burne thee by day: nor the moone by night.

The Lorde shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.

O Lord

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answvere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answvere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childebirth: graunt we beseech thee, most merciful father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.

A Commination against sinners, with certaine prayers to vsed diuers times in the yeere.

After morning prayer, the people being called together by the ringing of a bel, and assembled in the Church, the English Letanie shalbe saide, after the accustomed maner: Which ended, the priest shal go into the pulpit, and say thus.

BRethren, in ỹ primatiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penaunce, and punished in this world, that their soules might be saued in the day of ỹ Lord: and that other admonished by their example, might be more afrayde to offende.

In the stead whereof, vntill the sayde discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) shoulde bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that yee shoulde answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, & may walke more warily in these daungerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Miniſter.

Curſed is hee that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgement the right of ỹ ſtranger, of them that be fatherles, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is he ỹ putteth his truſt in man, & taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slaunderers, drunkardes, & extortioners.

Answere.

Amen.

Minister.

119. NOwe, seeing that all they bee accursed (as the Prophete Dauid beareth witnesse) which *doe erre and goe astray from the commaundementes of God, let vs (remembring the dreadfull iudgement hanging ouer our heades, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruites of penance.

th.3. *For now is the Axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruit is hewen downe, and cast into the fire.

.10. *It is a fearefull thing to fall into the hands of the liuing God: hee shall powre downe rayne vpon the

.10. sinners, *snares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe,

26. *the Lorde is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But

.3. *who may abide the day of his comming? who

.3. shall bee able to endure when hee appeareth? *His fanne is in his hand, and he wil purge his floore, and gather his wheate into the barne, but he will burne

hes.5. the chaffe with vnquenchable fire. *The day of the Lorde commeth as a theefe in the night: and when men shal say, Peace, and all things are safe, then shal sudden destruction come vpon them, as sorowe commeth vpon a woman trauayling with childe, and

they

they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnes of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, whē hee called them continually to repentaunce. * Then shall they call vpon mee (saith the Lorde) but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lorde, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall be shutte, and too late to crie for mercie, when it is the time of iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Go yee cursed into the fire euerlasting, which is prepared for the deuill and his angels. Rom. Pro.1 Mat.2

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth, when none can worke: but * let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that wee bee not * cast into vtter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole minde and true heart) wee returne vnto him. * For though our sinnes bee as redde as scharlet, they shall be as white as Snow: and though they bee like purple, yet shall they bee as white as wooll. 2.Co Iohn. Matt. Esai.1

* Turne you cleane (sayth the Lorde) from all your wickednesse, and your sinne shall not bee your Ezech

destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirite. Wherefore will ye die, O ye house of Israell, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God: turne you then, and yee shall liue.

*Although we haue sinned, yet haue wee an aduocate with the father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

*For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submitte our selues vnto him, and from henceforth walke in his wayes, * if wee will take his easie yoke and light 1. burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy spirite, seeking alwayes his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Lawe, and from the extreme malediction which shal light vpon them that shall be set on the left hand, and hee will set vs on his right * hande, and giue vs the 25. blessed benediction of his father, cõmaunding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele vpon their knees, and the Priest & Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psal. Miserere mei Deus.

Haue

HAue mercie vpon mee, O God, after thy great goodnes: according to the multitude of thy mercies doe away mine offences. Miserere mei, Psal. 51.

Washe mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstande wisedome secretly.

Thou shalt purge me with Hysop, and I shall bee cleane: thou shalt wash mee, and I shall bee whiter then snowe.

Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out al my misdeedes.

Make me a cleane heart, O God: and renue aright spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirite.

Then shall I teach thy wayes vnto the wicked: & sinners shall be conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouth shall

shall shew thy prayse.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gratious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine altar.

Glory be to the father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruaunts.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs sinners for thy names sake.

Minister.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, & spare al those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy merciful pardon may be absolued, through Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee shoulde rather turne from sinne, and bee saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lorde, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine yie from vs, which meekely knowledge our vilenesse, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that wee may euer liue with thee in the worlde to come, through Jesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lorde, and so shall wee be turned: be fauourable, O Lorde, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a merciful

ciſull God, full of compaſſion, long ſuffering, and of great pitie. Thou ſpareſt when wee deſerue puniſhment, and in thy wrath thinkeſt vpon mercy. Spare thy people good Lorde, ſpare them, and let not thine heritage be brought to confuſion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer neceſſary for all perſons.

O Mercifull God, I a wretched ſinner reknowledge my ſelfe bounde to keepe thy holy commandements, but yet vnable to performe them, and to be accepted for iuſt, without the righteouſneſſe of Jeſu Chriſt thy onely ſonne, who hath perfectly fulfilled the lawe, to iuſtifie all them that beleeue & truſt in him. Therefore graunt mee grace, I beſeech thee, to be occupyed in doing of good workes, which thou commandeſt in holy ſcripture, al the dayes of my life, to thy glory, and yet to truſt onely in thy mercy, and in Chriſts merites, to be purged from my ſinnes, and not in my good workes, be they neuer ſo many. Giue me grace to loue thy holy worde feruently, to ſearch the Scriptures diligently, to reade them humbly, to vnderſtand them truely, to liue after them effectually. Order my life ſo, O Lord, that it be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, be they neuer ſo contrarie to my deſires. Teache mee ſo to pray, that my petitions may be gratiouſly heard of thee. Keepe mee vpright among diuerſitie of opinions and iudgements in the worlde, that I neuer ſwarue from thy trueth taught in holy Scripture. In proſperitie, O

Lord,

Lord, saue mee, that I ware not proud. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentaunce in my heart, that I may be sorie without desperation, trust in thy mercie without presumption, that I may amende my life, & become truely religious without hypocrisie, lowly in heart without fayning, faithfull & trustie without deceit, mery without lightnesse, sad without mistrust, sober without slouthfulnesse, content wt mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my houshold in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lorde, graunt me thus to doe, for the glory of thy holy name. Amen.

A prayer necessarie to be said at all times.

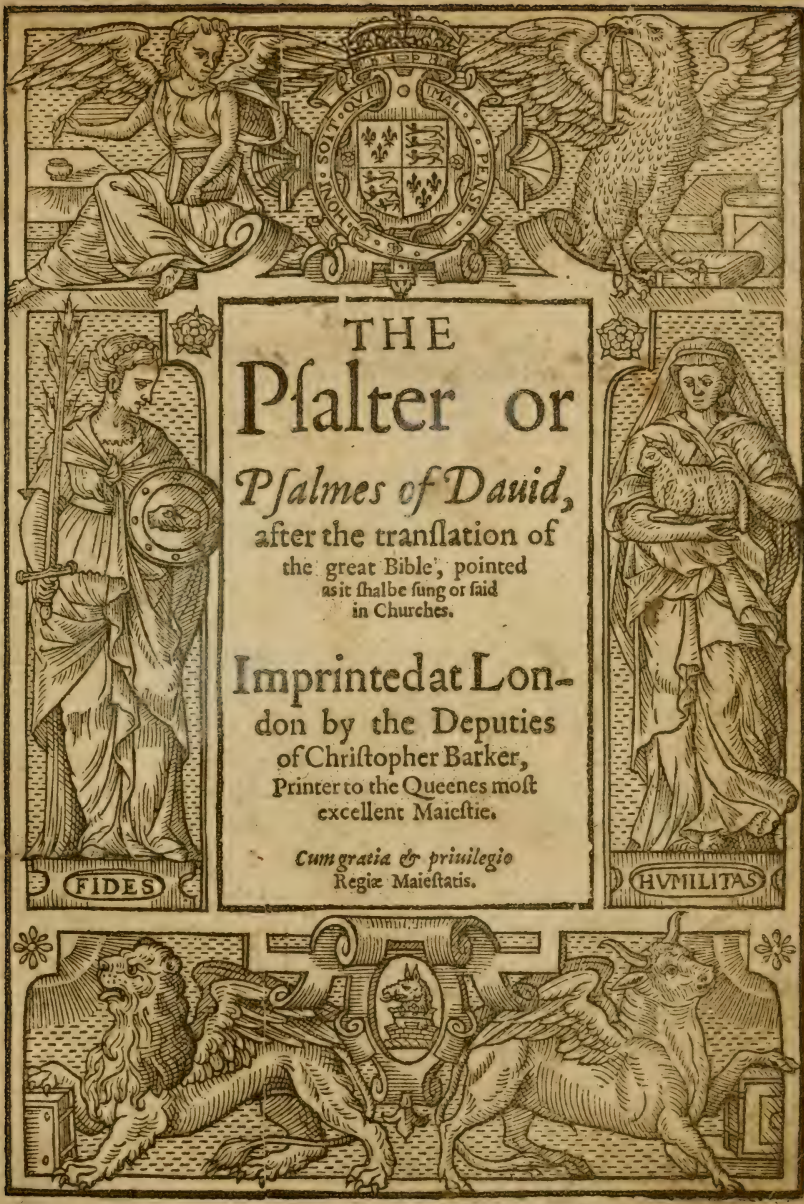
O Bountifull Iesu, O sweete Sauiour, O Christ the sonne of God, haue pitie vpon mee, mercifully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neyther with golde, nor siluer, but with thy most precious body once offered vpon the crosse, & thine owne blood shedde once for all for my ransome. Therefore cast me not away, whom thou by thy great wisdome hast made, despise mee not, whome thou hast redeemed

with

with such a precious treasure, nor let my wickednesse destroy that which thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercie on mee, for if I die out of thy fauour, it will be too late afterward to call for thy mercie: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou didest vouchsafe to looke vpon Peter thine Apostle, that I way bewayle my sinfull life, and obteyne thy fauour, and die therein. I reknowledge, that if thou shouldest deale with mee according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the father, to appease his wrath, and to bring all sinners (truely repenting and amending their euill life) into his fauour againe. Accept me, O Lord, among the number of them that shalbe saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisdome, inspire my heart with faith, hope, and charitie, giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannes, to doe good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee during this present life, and that I afterward may obtaine euerlasting life, through thy mercie, and the merites of thy passion. Amen.

FINIS.

The



THE Pſalter or *Pſalmes of Dauid*, after the tranſlation of the great Bible, pointed as it ſhalbe ſung or ſaid in Churches.

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The Psalmes of Dauid.

Beatus qui non abiit. Psal. 1.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stande in the way of sinners: and hath not sitte in the seate of the scornefull. Morn prayer

2 But his delight is in the lawe of the Lord: and in his lawe wil he exercise himselfe day and night.

3 And he shall bee like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doeth, it shal prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly shal perish.

Quare fremuerunt? Psal. 2.

WHy doe the heathen so furiously rage together: and why do the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsel together: against the Lorde, and against his anoynted.

3 Let vs breake their bondes asunder: and cast away their cordes from vs.

4 Hee that dwelleth in heauen shal laugh them to scorne: the Lord shal haue them in derision.

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hill of Sion.

7 I will preach the lawe, whereof the Lord hath sayde vnto mee: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruse them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd howe are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: There is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layde me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraid for ten thousandes of people: that haue set themselues against me round about.

7 Up Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnes: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shewe vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hatte no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnes, because of mine enemies: make thy way playne before my face.

9 For there is no faithfulnesse in his mouth: their inward partes are very wickednesse.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlynesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shielde.

Domine

Domine ne in furore. Psal. 6.

O Lorde rebuke me not in thine indignation: neither chasten me in thy displeasure. Euen

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. praye

3 My soule is also sore troubled: but Lorde howe long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord wil receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer mee.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignatiō of mine enemies, arise vp for me in the iudgement that thou hast cōmanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lorde shall iudge the people, giue sentence with me, O Lord: according to my righteousnes, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

15 Behold, he trauayleth with mischiefe: he hath conceiued sorow, and brought forth vngodlinesse.

16 He hath grauen & digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauayle shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will praise the name of the Lord the most high.

Domine

Domine Dominus, Psal. 8.

O Lord our gouernour, how excellent is thy name in all the worlde: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordained strēgth, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the workes of thy fingers: the moone and the starres which thou hast ordayned.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all thinges in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the fielde.

8 The foules of the ayre, and the fishes of the sea: & whatsoeuer walketh through the pathes of the seas.

9 O Lord our gouernour: how excellent is thy name in all the world?

Confitebor tibi. Psal. 9. Morn praye

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad & reioyce in thee: yea, my songs will I make of thy name, O thou most highest.

3 While mine enimies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shal iudge the world in righteousnes: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lord hast neuer fayled them y seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquisition of blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lorde, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pitte that they made: in the same nette which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: y vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hel: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient

patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hãd: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: & speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath sayd in his heart, Tush, I shal neuer be cast downe: there shal no harme happen vnto mee.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlynes and vanitie.

8 He sitteth lurking in the thieuish corners of the streetes: and priuily in his lurking dennes doeth he murder ỹ innocent, his eyes are set against the poore.

9 For he lieth wayting secretly, euen as a Lyõ lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his nette.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, tush, God hath forgot-

ten:

ten: he hideth away his face, and he will neuer see it.
13 Arise (O Lorde God) and lift vp thine hande: forget not the poore.
14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?
15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.
16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.
17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.
18 The Lord is king for euer and euer: & the heathen are perished out of the land.
19 Lord, thou hast heard ȳ desire of the poore: thou preparest their heart, & thine eare hearkeneth therto.
20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lorde put I my trust: howe say yee then to my soule, that she should flie as a birde vnto the hill?
2 For lo, the vngodly bend their bowe, and make ready their arrowes within the quiuer: ȳ they may priuily shoote at them which are true of heart.
3 For the foundations will be cast downe: and what hath the righteous done?
4 The Lord is in his holy temple: the Lordes seate is in heauen.
5 His eyes consider the poore: and his eye liddes tryeth the children of men.

6 The

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Upon the vngodly he shal raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.

8 For the righteous Lorde loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

HElpe me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men. Euen pray

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lippes, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proude things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shal I seeke counsell in my soule, and be so vexed in my heart: how long shal mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will prayse the name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abhominable: there is none that doeth good, no not one.

5 Their throte is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lippes.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destructiō & vnhappines is in their waies, & the way of peace haue they not knowen: there is no feare

of

of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, yee haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israell out of Sion: when the Lorde turneth the captiuitie of his people, then shall Iacob reioyce, & Israel shalbe glad.

Domine quis habitabit? Psal. 15.

LOrde who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill? Mornin prayer.

2 Euen he that leadeth an vncorrupt life: & doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceite in his tongue, nor done euill to his neighbour: and hath not slaundered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lorde himselfe is ỹ portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire grounde: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hande there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lippes.

2 Let my sentence come forth from thy presence: & let thine eies looke vpon the thing that is equall.

3 Thou hast proued & visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the wordes of my lippes: I haue kept mee from the wayes of the destroyer.

5 O holde thou vp my goings in thy pathes: that my footesteps slippe not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueilous louing kindnesse, thou that art the sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse mee rounde about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lye wayting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam

Diligam te. Psal. 18.

I Will loue thee (O Lorde) my strength, the Lorde is my stony rocke and my defence: my Sauiour, my God, and my might, in whome I will trust, my buckler, the horne also of my saluation, and my refuge.

2 I wil call vpon the Lord, which is worthy to be praised: so shal I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraide.

4 The paynes of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaynt shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flye: hee came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Pauilion rounde about him, with darke water and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the

highest

highest gaue his thunder: haylestones and coles of fyre.

14 He sent out his arrowes, and scattered them: he cast foorth lightnings and destroyed them.

15 The springs of waters were seene, & the foundations of the rounde worlde were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.

16 He shal send downe from the high to fetch me: and shall take me out of many waters.

17 He shal deliuer me from my strongest enemie, & frō thē which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me foorth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannes of my hands shal he recompence me.

21 Because I haue kept the wayes of the Lord: & haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and wil not cast out his commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lorde reward me after my righteous dealing: and according vnto the cleannes of my handes in his eye sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in ad-

uersitie: and shalt bring downe the high lookes of the proude.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the worde of the Lorde also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lorde: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like hartes feete: and setteth me vp on high.

34 He teacheth my hands to fight: & mine armes shall breake euen a bowe of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder me for to goe: that my footesteppes shall not slide.

37 I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stande: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throwe downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backes vpon me: and I shall destroy them that hate me.

41 They shall crye, but there shalbe none to helpe them: yea euen vnto the Lorde shall they cry, but hee shall not heare them.

42 I will beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: & thou shalt make me ỹ head of the heathē.

44 A people whome I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shal obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraide out of their prisons.

47 The Lorde liueth, and blessed bee my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is hee that deliuereth mee from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lorde) among the Gentiles: and sing prayses vnto thy name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seede for euermore.

Cœli enarrant. Psal. 19.

THe heauens declare ỹ glory of God: & the firmament sheweth his handy worke. Morn praye

2 One day telleth another: and one night certifyeth another.

3 There is neither speache nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: & their wordes into the endes of the world.

5 In them hath he set a tabernacle for ỹ Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth forth from the vttermost part of the heauen, & runneth about vnto the ende of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lord is an vndefiled lawe, conuerting the soule: the testimony of ỹ Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lorde is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great rewarde.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, & the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: ỹ name of the God of Jacob defend thee.

2 Send

2 Sende thee helpe from the Sanctuarie: and strengthy thee out of Sion.

3 Remember all thy offerings: & accept thy burnt sacrifice.

4 Graunt thee thy heartes desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in Charets, and some in Horses: but we wil remember the name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand vpright.

9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lorde: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his heartes desire: and hast not denied him the request of his lippes.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust

in the Lord: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies shal feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: & their seede from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: & the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

MY God, my God, (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I crye in the day time but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worshippe of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, & were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoote out their lippes, and shake their head, saying.

8 He

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope whē I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro me, for trouble is hard at hande: and there is none to helpe me.

12 Many Oxen are come about me: fat Bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dryed vp like a potshearde, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearsed my handes and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: & cast lottes vpon my vesture.

19 But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sworde: my darling from the power of the dogge.

21 Saue me from the Lyons mouth: thou hast heard mee also from among the hornes of the Unicornes.

22 I will declare thy name vnto my brethren: in the middest of the congregation will I prayse thee.

23 O prayse the Lord ye that feare him: magnifie him all ye of the seede of Jacob, and feare him all yee seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation: my vowes will I performe in the sight of thē that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.

27 All the endes of the worlde shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lordes: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shalbe counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shepheard: therefore can I lacke nothing.

2 He shall feede mee in a greene pasture: and leade me forth beside the waters of comfort.

3 He

3 He shall conuert my soule: and bring mee foorth in the paths of righteousnesse for his names sake.

4 Yea though I walke thorowe the valley of the shadowe of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against them that trouble mee: thou hast anointed my head with oyle, and my cup shalbe full.

6 But thy louing kindnesse and mercy shal follow mee all the dayes of my life: & I will dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, & all that therein is: the compasse of the worlde, and they that dwell therein. Morn praye

2 For he hath foūded it vpon the seas: and prepared it vpon the floods.

3 Who shal ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath cleane handes, and a pure heart: & that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the king of glory shall come in.

8 Who is the king of glory: it is the Lorde strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the king of glory shall come in.

10 Who is the King of glory: euen the Lorde of hostes, he is the king of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy waies, O Lord: and teach me thy paths.

4 Leade me forth in thy trueth, and learne mee: for thou art the God of my saluatiō, in thee hath bene my hope all the day long.

5 Call to remēbrance, O Lord, thy tender mercies: and thy louing kindnes which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gratious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them ẏ be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secrete of the Lord is among them ẏ feare him: and he will shew them his couenant.

14 Mine

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a tirannous hate against me.

19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of al his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lorde, therefore shall I not fall.

2 Examine me, O Lord, and prooue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my handes in innocencie, O Lord: and so will I goe to thine altar.

7 That I may shewe the voyce of thanksgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my

life

life with the blood thirstie.

10 In whose handes is wickednesse: and their right handes are full of giftes.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

THe Lord is my light and my saluation, whom then shall I feare: the Lorde is the strength of my life, of whom then shall I be afraide?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laide against me, yet shall not my heart be afraid: & though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the faire beautie of the Lorde, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shal he lift vp mine head: aboue mine enemies rounde about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lorde, when I crie vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risē vp against me, and such as speake wrong.

15 I shoulde vtterly haue faynted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and he shal comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my hands toward the mercy seate of thy holy temple.

3 O plucke mee not away (neither destroye mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Rewarde them according to their deedes: & according to the wickednesse of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regarde not in their minde the workes

of

of the Lord, nor the operation of his hands: therfore shall he breake them downe, and not builde them vp.

7 Praised be the Lord: for he hath heard the voyce of my humble petitions.

8 The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song wil I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lorde (O yee mightie) bring yong rammes vnto the Lorde: ascribe vnto the Lorde worship and strength.

2 Giue the Lorde the honour due vnto his name: worship the Lord with holy worship.

3 It is the Lorde that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skippe like a calfe: Libanus also and Syrion like a yong vnicorne.

7 The voyce of the Lorde deuideth the flames of fire, the voyce of the Lorde shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord

Lord remaineth a king for euer.

10 The Lorde shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lorde, for thou hast set me vp: and not made my foes to triumphe ouer me. Morning prayer.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lorde hast brought my soule out of hell: thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lorde, (O ye saintes of his:) and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I saide, I shall neuer bee remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (fro mee:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lorde, and haue mercie vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 Therefore

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I wil giue thanks vnto thee for euer.

In te domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to cōfusion, deliuer me in thy righteousnes.

2 Bowe downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castell: be thou also my guide, and leade me for thy names sake.

5 Drawe me out of the net that they haue layed priuily for me: for thou art my strength.

6 Into thy handes I commende my spirite: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioice in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hande of the enemie: but hast set my feete in a large roome.

10 Haue mercie vpon me, O Lorde, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.

11 For my life is waren old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that

did

did see me without, conueyed them selues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hãd, deliuer me from ỹ hand of mine enemies: and from them that persecute me.

18 Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lippes be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine own presence, from the prouoking of all men: thou shalt keepe them secretly in thy tabernacle frõ ỹ strife of tõgues.

23 Thankes be to the Lorde: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his saints: for the Lord preserueth them that are faithfull, & plenteously re-

wardeth the proude doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lorde.

Beati quorum. Psal. 32.

BLessed is he whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whome the Lorde imputeth no sinne: and in whose spirite there is no guile.

3 For while I helde my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in sommer.

5 I will knowledge my sinne vnto thee: & mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his praier vnto thee in a time when ỹ maiest be foũd: but in the great water floods they shall not come nie him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bitte and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of heart.

Exultate

Exultate iusti Psal. 33.

REioyce in the Lorde, O yee righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harp: sing Psalmes vnto him with the Lute & instrument of ten strings.

3 Sing vnto the Lord a newe song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faithfull.

5 He loueth righteousnes & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of ỹ Lord were the heauens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe as in a treasure house.

8 Let all the earth feare the Lorde: stande in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stoode fast.

10 The Lorde bringeth the counsaile of the Heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsayles of Princes.

11 The counsaile of the Lord shal endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheelde all the children of men: from the habitation of his dwelling he considereth all them that dwel in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 A horse is couted but a vaine thing to saue a mã: neither shall he deliuer any mã by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: & to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lorde: for he is our helpe, and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy name.

21 Let thy mercifull kindnesse (O Lorde) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his name together.

4 I sought the Lorde, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The angell of the Lorde tarieth rounde about them that feare him: and deliuereth them.

8 O taste and see how gratious the Lorde is: blessed

sed is the man that trusteth in him.

9 O feare the Lord ye that be his saintes: for they that feare him, lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I wil teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would fayne see good dayes: keepe thy tongue from euil, and thy lippes that they speake no guile.

13 Eschew euill, & do good: seeke peace, & ensue it.

14 The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, & the Lorde heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous, shalbe desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lord, with thē that striue with mee: and fight thou against them that fight against me. Mor pray

2 Lay hand vpon the shield & buck-

ler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the angel of the Lord persecute them.

7 For they haue priuily layde their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily catch him selfe: that he may fall into his owne mischiefe.

9 And my soule be ioyfull in the Lorde: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesse did rise vp: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered

thered them together: yea, the very abiects came together against mee vnawares, making mowes at me, and ceased not.

16 With ỹ flatterers, were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from ỹ calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great congregation: I will prayse thee among much people.

19 O let not thē that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their comming is not for peace: but they imagine deceitful wordes against them that are quiet in the land.

21 They gaped on me w̄ their mouthes, and said: Fie on thee, fie on thee, we sawe it with our eyes.

22 This hast thou seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stande vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clothed w̄ rebuke & dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea, let thē say alway, Blessed be the Lorde, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus, Psal. 36.

MY heart sheweth mee the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abhominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like ỹ strong mountaines: thy iudgements are lyke the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercies, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

8 They shal be satisfied with the plenteousnesse of thy house: & thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindenesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against mee: & let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, & shall not be able to stand.

Noli

Noli æmulari. Psal. 37.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers. Eue pray

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, & be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnes as cleare as the light, and thy iust dealing as the noone day.

7 Holde thee still in the Lorde, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be moued to doe euil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shal inherite the land.

10 Yet a little while, & the vngodly shall be cleane gone: & thou shalt looke after his place, & he shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bowe: to cast downe the poore & needy, and to slay such as be of right conuersation.

15 Their

15 Their swoꝛd shal go thꝛough their owne heart: and their bowe shall be bꝛoken.

16 A small thing that the ꝛighteous hath: is better then great ꝛiches of the vngodly.

17 Foꝛ the aꝛmes of the vngodly shall be bꝛoken: & the Loꝛd vpholdeth the ꝛighteous.

18 The Loꝛd knoweth the dayes of the godly: and their inheritance shall endure foꝛ euer.

19 They shall not bee confounded in the peꝛilous time: & in the daies of deaꝛth they shall haue ynough.

20 As foꝛ the vngodly they shall peꝛish, & the enemies of the Loꝛd shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly boꝛoweth, & payeth not againe: but the ꝛighteous is meꝛcifull and liberall.

22 Such as be blessed of God, shall possesse ỹ land: and they that be cuꝛsed of him shall be ꝛooted out.

23 The Loꝛde oꝛdeꝛeth a good mans going: & maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: foꝛ the Loꝛd vpholdeth him with his hand.

25 I haue bene young, and now am old: and yet sawe I neuer the ꝛighteous foꝛsaken, noꝛ his seede begging their bꝛead.

26 The ꝛighteous is euer meꝛcifull, and lendeth: and his seede is blessed.

27 Flee fꝛom euil, and doe the thing that is good: and dwell foꝛ euermoꝛe.

28 Foꝛ the Loꝛd loueth the thing that is ꝛight: he foꝛsaketh not his that be godly, but they are pꝛeseꝛued foꝛ euer.

29 The ꝛighteous shalbe punished: as foꝛ the seede of the vngodly it shall be ꝛooted out.

30 The ꝛighteous shal inheꝛit the land: and dwell theꝛein foꝛ euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue wil be talking of iudgement.

32 The lawe of his God is in his heart: and his goings shal not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shal perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and lo he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shal bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shalbe rooted out at the last.

40 But the saluation of ỹ righteous cõmeth of the Lord: which is also their strength in ỹ time of trouble.

41 And the Lord shal stand by them, & saue them: he shall deliuer them from the vngodly, and shal saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauy displeasure. Mor praye

2 For thine arowes sticke fast in me: and thy hand presseth me sore.

3 There is no healthy in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My woundes stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stoode afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceite all the day long.

13 As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reprooues.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also that rewarde euill for good, are against me: because I followe the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe mee: O Lorde God my saluation.

Dixi, custodiam. Psal. 39.

I Saide, I will take heede to my wayes: that I offende not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was payne and grieke to me.

4 My heart was whot within mee, and while I was thus muling, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may bee certified how long I haue to liue.

6 Beholde, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for

for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doeth chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lorde, & with thine eares consider my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, & a sojourner: as all my fathers were.

15 Oh spare mee a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lorde: & he enclined vnto me, and heard my calling.

2 Hee brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thankes giuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proude, and to such as goe about with lies.

6 O Lorde my God, great are thy wonderous woorkes which thou hast done: like as bee also thy thoughts which are to vs warde, and yet there is no man that ordereth them vnto thee.

7 If I woulde declare them and speake of them: they should be mo then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I shoulde fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.

11 I haue declared thy righteousnes in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great congregation.

14 Withdrawe not thou thy mercie from me, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the heares of mine head, & my heart hath failed me.

16 O Lorde, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backwarde and put to rebuke that wish me euil.

18 Let them be desolate & rewarded with shame, that say vnto me: fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyful and glad in thee: and let such as loue thy saluation, say alway, The Lord be prayed.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore (and needie:) the Lord shal deliuer him in the time of trouble.

2 The Lord preserue him & keepe him aliue, that he may be blessed vpō earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I sayde, Lorde be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shal he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshoode within him selfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great wayte for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumphe against me.

12 And when I am in my healthy, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without ende. Amen.

Quemadmodum. Psal. 42.

LIke as the heart desireth the water brookes: so longeth my soule after thee, O God.

2 My

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto me, Where is nowe thy God?

4 Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauines (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the lande of Jordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lorde hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotte̅ me: why go I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defende my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fauour

nour vnto them.

5 Thou art my king (O God:) sende helpe vnto Jacob.

6 Through thee will we ouerthrow our enemies: and in thy name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my swoorde that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: & will praise thy name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goodes.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to bee laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by'worde among the heathen: and that the people shake their heades at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slaunderer & blasphemer: for the enemie and auenger.

18 And though all this bee come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steppes gone out of the way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the name of our God, & holden vp our handes to any strange God: shall not God search it out? for he knoweth the very secretes of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lorde, why sleepest thou: awake, and bee not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the thinges which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fayrer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Girde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worshippe and renoume.

5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenes, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middes among the kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy GOD) hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shal the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in rayment of needle worke: the virgins that bee her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the kings palace.

17 Instead of thy fathers thou shalt haue children: whom thou mayst make princes in all lands.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thankes vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hilles bee caryed into the middes of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remoued: God shall helpe her, and that right early.

6 The heathen make much a doe, and the kingdomes are moued: but God hath shewed his voyce, and the earth shal melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lorde: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes

Omnes gentes plaudite. Psal. 47.

Clappe your handes together, (all yee people:) O sing vnto God with ỹ voyce of melodie. Euen pray

2 For the Lord is high, & to be feared: he is ỹ great king vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our king.

7 For God is the king of al the earth: sing ye prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very hie exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praysed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of ỹ whole earth: vpon the Northside lieth the citie of the great king, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorowe: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hosts, in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnes (O God:) in the middes of thy temple.

9 O God, according vnto thy name, so is thy praise vnto the worldes end: thy right hand is ful of righteousnesse.

10 Let the mount Sion reioyce, & the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, and go round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hec omnes. Psal. 49.

O Heare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare vnto the parable: and shewe my darke speech vpon the harpe.

5 Wherefore shoulde I feare in the dayes of wickednesse: & when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and

and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, & leaue their riches for other.

11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shal endure from one generation to another, & cal the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnes: and their posteritie prayse their saying.

14 They lie in the hell lyke sheepe, death gnaweth vpon them, and the righteous shal haue domination of them in the morning: their beauty shal consume in the sepulchre out of their dwelling.

15 But God shall deliuer my soule from the place of hell: for he shall receiue me.

16 Be thou not afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him whē he dyeth: neither shall his pompe follow him.

18 For while he liued, he counted him selfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall folow the generation of his fathers:

and

and shall neuer see light.

20 Man being in honor, hath no vnderstanding: but is compared vnto the beastes that perish.

Deus deorum. Psal. 50.

THe Lorde, euen the most mighty God, hath spoken: and called the worlde, from the rising vp of the sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my saintes together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shall declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israell, for I am God, euen thy God.

8 I wil not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the foules vpon the mountaines: & the wilde beastes of the field are in my sight.

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I wil eate bulles flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt praise me.

16 But vnto the vngodly sayde God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou cōsentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceite.

20 Thou satest & spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euē such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee (O God) after thy great goodnesse: according vnto the multitude of thy mercies, do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne

is

is euer before me.

4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make mee to vnderstand wisedome secretly.

7 Thou shalt purge mee with Hisope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes, (O Lorde:) and my mouth shal shew thy prayse.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offrings.

17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

18 O be

18 O be fauourable & gratious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offeringes and oblations: then shall they offer yong bullocks vpon thine altar.

Quid gloriaris. Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe.

2 Whereas the goodnesse of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lyes more then righteousnes.

5 Thou hast looued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strēgth: but trusted vnto the multitude of his riches, and strengthened him selfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I will alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath sayd in his heart: There is no God.

2 Corrupt are they, & become abhominable in their wickednesse: there is none that dooth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that dooth good, no not one.

5 Are not they without vnderstāding that worke wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraide where no feare was: for God hath broken the bones of him that beleeged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israell out of Sion: oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then shoulde Jacob reioyce: and Israell should be right glad.

Deus in nomine. Psal. 54.

SAue me O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are risen vp against me: and tyrantes (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lorde is with them that vphold my soule.

5 He shall reward euil vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and

praise

praise thy name (O Lorde:) because it is so comfortable.

7 For he hath deliuered mee out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: howe I mourne in my prayer, and am vexed.

3 The enemie crieth so, and the vngodly commeth on so fast: for they are minded to do me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a Doue: for then would I flee away, and be at rest.

7 Loe, then woulde I get me away farre off: and remaine in the wildernesse.

8 I woulde make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) & deuide them: for I haue spyed vnrighteousnesse, and strife in the citie.

10 Daye and night they goe about within the walles thereof: mischiefe also and sorowe are in the middes of it.

11 Wickednesse is therein: deceite and guile goe not out of their streetes.

12 For it is not an open enemie that hath done mee this dishonour: for then I coulde haue borne it.

13 Neither

13 Neither was it mine aduersarie that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsel together: and walked in the house of God as friendes.

16 Let death come hastily vpon them, and let them go downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lorde shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shal heare me, and bring them downe: for they will not turne, nor feare God.

21 He layde his handes vpon such as bee at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

23 O cast thy burden vpon the Lorde, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shal be in thee, O Lord.

Miserere

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is daily fighting and troubling me. Morning prayer.

2 Mine enemies are daily in hand to swallowe me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.

4 I will praise God because of his worde: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my woordes: all that they imagine, is to doe me euill.

6 They holde altogether, and keepe them selues close: and marke my steppes, when they lay wayte for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.

10 In Gods worde will I reioyce: in the Lords worde will I comfort me.

11 Yea in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall sende from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sworde.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pitte before me, and are fallen into the middes of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glorie, awake lute and harpe: I my selfe will awake right earely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.

Si vere

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are frowarde euen from their mothers wombe: assoone as they be borne they goe astray, and speake lyes.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them bee rooted out.

7 Let them consume away like a Snaile, and bee like the vntimely fruite of a woman: and let them not see the Sunne.

8 Or euer your pottes bee made whote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when hee seeth the vengeance: he shal wash his footesteps in the blood of the vngodly.

10 So that a man shall say, Verily there is a rewarde for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

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ver.

DEliuer mee from mine enemies, (O God:) defende mee from them that rise vp against me.

2 O deliuer mee from the wicked doers: and saue mee from the blood thirstie men.

3 For loe, they lye wayting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare them selues without my fault: arise thou therefore to helpe mee, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite all the heathen: and bee not mercifull vnto them that offende of malicious wickednesse.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lippes: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let mee see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroade among the people, & put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the wordes

wordes of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath, consume them, that they may perish: and knowe that it is GOD which ruleth in Jacob, and vnto the endes of the worlde.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strēgth) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the lande, and deuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie thinges: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hande, and heare me.

6 God hath spoken in his holinesse, I will reioyce and deuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephra-

im also is the strength of my head, Juda is my lawe giuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great actes: for it is he that shall treade downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauines.

3 O set me vp vpon the roche that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy name: that I may daily perfourme my vowes.

Nonne

Nonne deo. Psal. 62.

MY soule truely wayteth still vpon God: for of him commeth my saluation. Morn praye

2 Hee verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shalbe slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put him out whom God will exalt: their delight is in lies, they giue good wordes with their mouth, but curse with their heart.

5 Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus, Psal. 63.

O God, thou art my God: early will I seeke thee.
2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie lande, where no water is.
3 Thus haue I looked for thee in holines: that I might behelde thy power and glory.
4 For thy louing kindnes is better then the life it selfe: my lippes shall prayse thee.
5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.
6 My soule shalbe satisfied, euen as it were with marow and fatnesse: when my mouth prayseth thee with ioyfull lippes.
7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?
8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.
9 My soule hangeth vpon thee: thy right hande hath vpholden me.
10 These also that seeke the hurt of my soule: they shall goe vnder the earth.
11 Let them fall vpon the edge of the sworde: that they may be a portion for Foxes.
12 But the king shall reioyce in God, all they also that sweare by him, shalbe commended: for ꝯ mouth of them that speake lies, shalbe stopped.

Exaudi Deus, Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemie.
2 Hide mee from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which

3 Which haue whette their tongue like a sworde: and shoote out their arrowes, euen bitter wordes.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secrete among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.

8 Yea their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, this hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lorde, and put his trust in him: & all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praysed in Sion: and vnto thee shall the vowe be perfourmed in Hierusalem. Eueni praye

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeedes preuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whome thou choosest and receiuest vnto thee: hee shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou

5 Thou shalt shewe vs wonderfull thinges in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast ỹ mountains: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost partes of the earth, shalbe afraide at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the litle valleyes thereof: thou makest it soft with the droppes of raine, & blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes droppe fatnesse.

13 They shall droppe vpon the dwellings of the wildernesse: and the litle hilles shall reioyce on euery side.

14 The foldes shall be full of sheepe: the valleyes also shall stande so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his name, make his prayse to be glorious.

2 Say vnto God, O howe wonderfull art thou in thy

in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy name.

4 O come hither, and beholde the workes of God: how wonderfull he is in his doing towarde the children of men.

5 He turned the sea into drie lande: so that they went through the water on foote, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as wil not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffreth not our feete to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laiedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heades: we went through fire and water, and thou broughtest vs out into a wealthie place.

12 I wil go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken all yee that feare God: and I will tell you what he hath done for my soule.

15 I

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lorde will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and be merciful vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let al the people praise thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let al the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shal blesse vs: and al the endes of the world shall feare him.

Exurgat Deus. Psal. 68.

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er.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But

3 But let the righteous be glad and reioyce before God: let them also be mery and ioyfull.

4 O sing vnto God, & sing prayses vnto his name: magnifie him that rideth vpon ỹ heauens as it were vpon an horse, praise him in his name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of GOD: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sendedst a gracious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the worde: great was the company of the Preachers.

12 Kings with their armies did flee and were discomfited: and they of the household deuided the spoyle.

13 Though yee haue lyen among the pottes, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the almightie scattered kings for their

sake:

sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord wil abide in it for euer.

17 The charets of God are twentie thousande, euen thousandes of angels: and the Lorde is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thy enemies, that the Lorde God might dwell among them.

19 Praysed be the Lord dayly: euen ỹ God which helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whome commeth saluation: God is the Lorde, by whome we escape death.

21 God shall wound the head of his enemies: and the hearie scalpe of such a one as goeth on still in his wickednesse.

22 The Lorde hath sayde, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the sanctuarie.

25 The singers goe before, the minstrels followe after: in the middest are the damosels playing with the tymbrels.

26 Giue thankes, O Israel, vnto God the Lorde in

in the congregations: from the ground of the heart.
27 There is litle Beniamin their ruler, and the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephthali.
28 Thy God hath sent forth strength for thee: stablish ỹ thing, O God, that thou hast wrought in vs.
29 For thy Temples sake at Jerusalem: so shall Kings bring presents vnto thee.
30 When the company of the spearmen, and multitude of the mightie, are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.
31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.
32 Sing vnto God, O ye kingdoms of the earth: O sing praises vnto the Lorde.
33 Which sitteth in the heauens ouer al from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.
34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.
35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule. Euenin prayer.
2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.
3 I am weary of crying, my throate is dryе: my sight

ſight fayleth me for wayting ſo long vpon my God.

4 They that hate me without a cauſe, are mo then the heares of my head: they that are mine enemies, and would deſtroy me giltleſſe are mightie.

5 I payde them the things that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee, be confounded through me, O Lorde God of Iſrael.

7 And why? for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am become a ſtraunger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chaſtened my ſelfe with faſting: and that was turned to my reproofe.

11 I put on a ſackecloth alſo: and they ieſted vpon me.

12 They that ſit in the gate ſpeake againſt mee: and the drunkards make ſongs vpon me.

13 But Lorde I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy ſaluation.

15 Take me out of the mire, that I ſinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe ſwallowe me vp: and let not the pit ſhut her mouth vpon me.

17 Heare

17 Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table be made a snare to take them selues withall: and let the things (that should haue bene for their wealth) be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whome thou hast smitten: and they talke howe they may vexe them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not bee written among the righteous.

30 As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.

31 I will praise the name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lorde: better then a bullocke, that hath hornes and hookes.

33 The humble shall consider this, and bee glad: seeke ye after GOD, and your soule shall liue.

34 For the Lorde heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherite it: and they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that crye ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine speraui. Psal. 71.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer me in thy righteousnesse, encline thine eare vnto me, & saue mee. Morni prayer

2 Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruell man.

4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shalbe alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will prayse thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no ende thereof.

14 I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine olde age, whē I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great thinges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee, and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I prayse thee and thy faithfulnes (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shal talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgements (O God:) and thy righteousnesse vnto the kings sonne.

2 Then shall he iudge the people according vnto right:

right: and defend the poore.

3 The mountaines also shall bring peace: and the litle hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defende the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 Yee shall come downe like the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one sea to the other: and from the flood vnto the worlds ende.

9 They that dwell in the wildernesse shall kneele before him: his enemies shal licke the dust.

10 The kings of Tharsis and of the Iles shall giue presentes: the kings of Arabia and Saba shall bring giftes.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

14 Yee shall deliuer their soules from falshood and wrong: and deare shal their blood be in his sight.

15 He shal liue, and vnto him shall be giuen of the golde of Arabia: prayer shalbe made euer vnto him, and dayly shall he be prayed.

16 There shall bee an heape of corne in the earth high vpon the hilles: his fruite shall shake like Li-

banus, and shalbe greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shall remaine vnder ỹ sunne among ỹ posterities: which shalbe blessed through him, and all the heathen shall prayse him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the name of his maiestie for euer: and all the earth shalbe filled with his maiestie; Amen. Amen.

Quam bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouer whelmed with crueltie.

7 Their eyes swell with fatnes: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout suck they no small aduantage.

11 Tush (say they) howe should God perceiue it:

is

is there knowledge in the most highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I clensed my heart in vaine, and washed my hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whome haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart fayleth: but God is

the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vtquid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy congregation: whome thou hast purchased and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the middes of thy congregations: and set vp their banners for tokens.

6 Yee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But nowe they breake downe all the carued worke thereof: with Axes and Hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy name, euen vnto the ground.

9 Yea, they saide in their hearts, Let vs make hauock of them altogether: thus haue they burnt vp all the houses of God in the land.

10 Wee see not our tokens, there is not one

Prophet

Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy name for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to cōsume the enemie?

13 For God is my king of olde: the helpe that is done vpon earth, he doth it himselfe.

14 Thou diddest deuide the Sea through thy power: thou brakest the heades of the Dragons in the waters.

15 Thou smotest the heades of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountaines and waters out of the harde rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: & how the foolish people hath blasphemed thy name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: & forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darkenes, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy name.

23 Arise,

23 Arise, O God, maintaine thine owne cause: remember how ỹ foolish man blaspheməth thee dayly.
24 Forget not the voyce of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psal. 75.

VNto thee (O God) doe we giue thanks: yea vnto thee doe we giue thankes.
2 Thy name also is so nigh: and that doe thy wonderous workes declare.
3 When I receiue the congregatiō: I shall iudge according vnto right.
4 The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it.
5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.
6 Set not vp your horne on high: and speake not with a stiffe necke.
7 For promotion commeth neither from the East nor from the West: nor yet from the South.
8 And why? God is the iudge: he putteth downe one, and setteth vp another.
9 For in the hand of the Lorde there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.
10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudea. Psal. 76.

IN Jury is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shielde, the sworde, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men (whose handes were mightie) haue found nothing.

6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenes of man shall turne to thy praise: and the fiercenes of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refrayne the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble

ble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I cal to remembrance my song: and in the night I commune with mine owne heart, and searche out my spirites.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an ende for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hande of the most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of olde time.

12 I will thinke also of all thy workes: and my talking shalbe of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afrayde: the depthes also were troubled.

17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the grounde, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great

great waters: and thy footesteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth. Euenin prayer.

2 I wil open my mouth in a parable: I will declare hard sentences of olde.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That wee shoulde not hide them from the children of the generations to come: but to shewe the honour of the Lorde, his mightie & wonderfull woorkes that he hath done.

5 He made a couenant with Jacob, and gaue Israel a lawe: which he commanded our forefathers to teach their children.

6 That their posteritie might knowe it: & the children which were yet vnborne.

7 To the intent that when they came vp: they might shewe their children the same.

8 That they might put their trust in God: and not to forget the woorkes of God, but to keepe his commaundements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirite cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenant of God: and would not walke in his lawe,

12 But forgat what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 Hee deuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

16 Hee claue the harde rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

17 Hee brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When the Lorde heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commaunded the cloudes aboue: and opened the doores of heauen.

25 Hee rayned downe Manna also vpon them

for

for to eate: and gaue them foode from heauen.
26 So man did eate Angels foode: and hee sent them meate ynough.
27 He caused the East winde to blowe vnder heauen: and through his power he brought in the South west winde.
28 He rayned flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.
29 He let it fall among their tentes: euen round about their habitation.
30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meat was yet in their mouthes, the heauie wrath of God came vpon them, and slue the wealthiest of them: yea and smote downe the chosen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.
34 When he slue them, they sought him: and turned them early, and enquired after God.
35 And they remembred that GOD was their strength: and that the high God was their redeemer.
36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.
37 For their heart was not whole with him: neither continued they stedfast in his couenant.
38 But he was so mercifull that he forgaue their misdeedes: and destroyed them not.
39 Yea many a time turned he his wrath away:

and

and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and moued the holy one in Israel.

43 They thought not of his hande: and of the day when he deliuered them from the hande of the enemie.

44 Howe he had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogges to destroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their vines with haile stones: and their Mulberie trees with the frost.

49 He smote their cattell also with haile stones: and their flockes with hote thunder boltes.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellinges of Ham.

53 But as for his owne people, he ledde them forth

foorth like sheepe: and caried them in the wildernesse like a flocke.

54 Hee brought them out safely that they shoulde not feare: & ouerwhelmed their enemies with ỹ sea.

55 And brought them within the borders of his sanctuarie: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers: starting aside like a broken bowe.

59 For they grieued him with their hil altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen to mariage.

65 Their priests were slaine with the sworde: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he buylded his temple on high: and layde the foundation of it like the grounde which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepefoldes.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruantes haue they giuen to be meate vnto the foules of ỹ ayre: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shedde like water on euery side of Hierusalem: and there was no man to burie them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lorde, howe long wilt thou be angrie: shall thy ielousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and laide waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon

vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy name: O deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore doe the heathen say: Where is nowe their God?

11 O let the vengeance of thy seruants blood that is shed: bee openly shewed vpon the heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway bee shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shewe thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shewe the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: howe long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-

bours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shewe the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which go by plucke off her grapes?

13 The wild Boze out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hosts: shewe the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take

2 Take the Shalme, bring hither the Tabret: the mery Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appoynted, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeyned in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were deliuered from making the pottes.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neyther shalt thou worship any other god.

11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found lyars: but their time should haue endured for euer.

17 Hee shoulde haue fed them also with the fynest

wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the cõgregation of princes: he is a iudge among gods.

2 Howe long will yee giue wrong Iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessitie haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstande, but walke on still in darkenes: all the foundations of the earth be out of course.

6 I haue sayd, Ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayde, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites:

maelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba & Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quam dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lorde of hostes?

2 My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrowe hath found her an house, and

the swallowe a nest, where shee may lay her young: euen thy altars, O Lorde of hostes, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of Gods appeareth euery one of them in Sion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Jacob.

9 Beholde, O God, our defender: and looke vpon the face of thine annointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lorde God is a light and defence: the Lorde will giue grace and worshippe, and no good thing shall hee withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrde, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let

thine

thine anger ceaſe from vs.

5 Wilt thou be diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not turne againe & quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lorde: and graunt vs thy ſaluation.

8 I will hearken what the Lord God will ſay concerning me: for he ſhal ſpeake peace vnto his people, and to his ſaints, that they turne not againe,

9 For his ſaluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteouſneſſe and peace haue kiſſed eche other.

11 Trueth ſhall florith out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea, the Lord ſhall ſhew louing kindneſſe: and our land ſhall giue her increaſe.

13 Righteouſnes ſhall go before him: and he ſhall direct his going in the way.

Inclina Domine. Pſal. 86.

BOw downe thine eare, O Lord, & heare me: for I am poore, and in miſerie. Mo r
praye

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruant that putteth his truſt in thee.

3 Be mercifull vnto mee, O Lord: for I will call dayly vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou Lorde art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lorde vnto my prayer: and ponder

the

the voyce of mine humble desires.

7 In ỹ time of my trouble I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lorde:) there is not one that can doe as thou doest.

9 All nations whome thou hast made, shall come and worshippe thee, O Lorde: and shall glorifie thy name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against mee: & the congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnes and trueth.

16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmaide.

17 Shewe some good token vpon mee for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Beholde yee the Philistines also: and they of Tyre, with the Mozians, loe, there was he borne.

5 And of Sion it shalbe reported, that he was borne in her: and the most high shal stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall bee rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that go downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded & lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layde me in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine indignation lieth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get foorth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out my

hands

hands vnto thee.

10 Doest thou shew wonders among the dead: or shal the dead rise vp againe and praise thee?

11 Shall thy louing kindenesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shal thy wonderous workes be knowen in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, & like vnto him that is at the poynt to dye: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shalbe alway of the louing kindnesse of the Lord: with my mouth wil I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the congregation

of

of the saints.

6 For who is he among the cloudes: that shall bee compared vnto the Lord?

7 And what is he among the gods: that shall bee lyke vnto the Lord?

8 God is very greatly to be feared in the counsaile of the saintes: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitatiō of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our King.

20 Thou

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hande shall holde him fast: and my arme shall strengthen him.

23 The enemie shal not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also & my mercy shall bee with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commaundements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holynes that I would not faile Dauid.

35 His

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his swoorde: and giuest not him victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, howe long wilt thou hide thy selfe, for euer: and shal thy wrath burne like fire?

46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy seruants haue: and how I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footesteps of thine anointed:

prayſed be the Lord for euermore. Amen. Amen.

Domine, refugium. Pſal. 90.

LOrde, thou haſt bene our refuge: from one generation to another.

2 Before ỹ mountaines were brought forth, or euer the earth and the worlde were made: thou art God from euerlaſting, and worlde without ende.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeres in thy ſight, are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, and withered.

7 For wee conſume away in thy diſpleaſure: and are afraide at thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, al our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threeſcore yeeres and ten, and though men bee ſo ſtrong that they come to foureſcore yeres: yet is their ſtrength then but labour and ſorow, ſo ſoone palleth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our heartes vnto wiſedome.

13 Turne

13 Turne thee againe (O Lorde) at the last: and be gratious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I will say vnto the Lord, Thou art my hope and my strong holde: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrowe that flieth by day.

6 For the pestilence that walketh in the darkenes: nor for the sickenes that destroieth in the noone day.

7 A thousande shall fall beside thee, and tenne thousande at thy right hande: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the rewarde of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shall no euil happen vnto thee: neither shall any plague come nie thy dwelling.

11 For he shall giue his angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou treade vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing praises vnto thy name, O most highest.

2 To tell of thy louing kindnes earely in the morning: and of thy truetyh in the night season.

3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lord hast made me glad thorowe thy workes: and I will reioyce in giuing praise for the operations of thy handes.

5 O Lorde, howe glorious are thy workes: and thy thoughtes are very deepe.

6 An vnwise man doeth not well consider this: and

and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe florish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall bee exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shall florish like a palme tree: and shall spread abroade like a Cedar in Libanus.

12 Such as be planted in the house of the Lorde: shall florish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.

14 That they may shewe howe true the Lorde my strength is: and that there is no vnrighteousnes in him.

Dominus regnauit. Psal. 93.

THe Lorde is king, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength. Euen praye

2 He hath made the rounde world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high, is mightier.

6 Thy testimonies, O Lorde, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lorde God to whom vengeance belongeth: thou God to whome vengeance belongeth, shewe thy selfe.

2 Arise thou iudge of the worlde: and rewarde the proude after their deseruing.

3 Lord, how long shall the vngodly: how long shal the vngodly triumph?

4 Howe long shall all wicked doers speake so disdainfully: and make such proude boasting?

5 They smite downe thy people, O Lorde: & trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lorde shall not see: neither shall the God of Jacob regard it.

8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shal he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vayne.

12 Blessed is the man whome thou chastenest (O Lorde:) and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit bee digged vp for the vngodly.

14 For

14 For the Lorde will not faile his people: neither will he forsake his inheritance.

15 Until righteousnesse turne againe vnto iudgement: all such as be true in heart shal follow it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I sayd, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a lawe?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shal recompence them their wickednes, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus, Psal. 95.

O Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation. Morn prayer

2 Let vs come before his presence with thankes giuing: and shewe our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King

aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his handes prepared the drie land.

6 O come, let vs worshippe and fall downe: and kneele before the Lord our maker.

7 For he is (the Lorde) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and sawe my workes.

10 Fourtie yeeres long was I grieued with this generation, & said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a newe song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lorde, and prayse his name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not woorthily bee praysed: hee is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lorde that made the heauens.

6 Glory

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe vnto the Lord, (ye kinreds of the people:) ascribe vnto the Lord worship and power.

Ascribe vnto the Lorde the honour due vnto his name: bring presents, and come into his courtes.

9 O worshippe the Lord in the beautie of holynes: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast þ it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, & all that therein is.

12 Let the fielde bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for he commeth to iudge the earth: and with righteousnes to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal, 97.

THe Lorde is king, the earth may bee glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenes are rounde about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth sawe it, and was afraide.

5 The hilles melted like ware at the presence of

the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worshippe carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, & reioyced: and the daughters of Juda were glad, because of thy iudgementes, O Lorde.

9 For thou Lorde art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lorde, see that yee hate the thing which is euil: the Lord preserueth the soules of his saints, he shall deliuer them from the hand of the vngodly.

11 There is sprong vp a light for the righteous: & ioyfull gladnes for such as be true hearted.

12 Reioyce in the Lorde yee righteous: and giue thankes for a remembrance of his holynes.

Cantate Domino. Psal. 98.

SIng vnto the Lord a new song: for hee hath done marueilous thinges.

2 With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lorde declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy & trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

5 Shewe your selues ioyfull vnto the Lord all ye landes: sing, reioyce, and giue thankes.

6 Praise

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also and shaumes: O shew your selues ioyfull before the Lord the king.

8 Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is King, be the people neuer so vnpatient: he sitteth betweene the Cherubins, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy name: which is great, wonderfull, and holy.

4 The kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestole, for he is holy.

6 Moses and Aaron among his priestes, and Samuel among such as call vpon his name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worshippe him

him vpon his holy hill: for the Lorde our GOD is holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lorde all ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be yee sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thankes giuing, and into his courtes with praise: be thankeful vnto him, and speake good of his name.

4 For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of mercie and iudgement: vnto thee O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlines.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A frowarde heart shall departe from mee: I will not know a wicked person.

6 Who so priuily slaundereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall bee my seruant.

seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shal not tary in my sight.

11 I shal soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine, exaudi. Psal. 102.

HEare my prayer, O Lorde: and let my crying come vnto thee. Morn praye

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are brent vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelican in the wildernesse: and like an owle that is in the desart.

7 I haue watched, and am euen as it were a sparowe: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are madde vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shal feare thy name, O Lord: and all the kings of the earth thy maiestie.

16 When the Lord shal build vp Sion: and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shall bee borne, shall prayse the Lord.

19 For he hath looked downe from his sanctuary: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I sayde, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy handes.

26 They shall perish, but thou shalt endure: they

all

all shall waxe olde as doeth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, prayse his holy name.

2 Prayse the Lord, O my soule: and forget not all his benefites.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good thinges: making thee yong and lustie as an eagle.

6 The Lorde executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lorde is full of compassion and mercie: long suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Loohe howe wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto thē that feare him.

14 For

14 For he knoweth whereof we be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flowre of the fielde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lorde endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lorde, ye angels of his, yee that excell in strength: ye that fulfill his commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lorde, all yee workes of his, in all places of his dominion: praise thou ỹ Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He

5 He layde the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They goe vp as high as the hilles, and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beastes of the fielde drinke thereof: and the wilde Asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the braunches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strength mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine seasons:

and

and the Sunne knoweth his going downe.

20 Thou makest darknesse, that it may be night: wherein all the beastes of the forest doe moone.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lorde, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wayte all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lord shal endure for euer: the Lorde shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hilles they shall smoke.

33 I will sing vnto the Lorde as long as I liue:

I

I will praise my God, while I haue my being.

34 And so shall my wordes please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what thinges he hath done. Morni prayer

2 O let your songes be of him, & praise him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that hee hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindefull of his couenant and promise: that he made to a thousand generations.

9 Euen the couenant that hee made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a law: and to Israel for an euerlasting testament.

11 Saying, Vnto thee wil I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and

they strangers in the land.

13 What time as they went from one nation to an other: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen kings for their sakes.

15 Touch not mine anointed: and do my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lord tried him.

20 The king sent and deliuered him: the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might enfourme his princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And he encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slewe their

their fish.

30 Their land brought forth Frogges: yea, euen in their kings chambers.

31 Hee spake the worde, and there came all maner of flyes: and lice in their quarters.

32 He gaue them haile stones for raine: & flames of fire in their lande.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the worde, & the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their lande, and deuoured the fruite of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 Hee brought them forth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraide of them.

38 Hee spread out a cloude to bee a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: & obserue his lawes.

Giue thankes vnto the Lorde, for hee is gracious: and his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember mee, O Lorde, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, & giue thankes with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheless, hee helped them for his names sake: that hee might make his power to bee knowen.

9 He rebuked the red sea also, and it was dryed vp: so he ledde them through the deepe, as through a wildernesse.

10 And hee saued them from the aduersaries hande: and deliuered them from the hande of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his wordes: & sang praise vnto him.

13 But

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a Calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red sea.

23 So he sayd he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stoode vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnes: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirite: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes, and of their daughters: whome they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lorde kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hande of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled

rebelled against him with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when he sawe their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according vnto the multitude of his mercies: yea, he made all those that had ledde them away captiue to pitie them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, and make our boast of thy praise.

46 Blessed be the Lorde God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morni praier.

GIue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lorde hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: & hee deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men woulde therfore praise the Lorde

for his goodnesse: and declare the wonders that hee doth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungrie soule with goodnes.

10 Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lorde: and lightly regarded the counsell of the most high.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore praise the Lorde for his goodnes: & declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednes.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doze.

19 So when they cryed vnto the Lorde in their trouble: he deliuered them out of their distresse.

20 He sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lorde for his goodnes: & declare the wonders that hee doth for the children of men.

22 That they would offer vnto him the sacrifice

of

of thankes giuing: and tell out his workes with gladnesse.

23 They that go downe to the sea in shippes: and occupie their business in great waters.

24 These men see the workes of the Lorde: and his wonders in the deepe.

25 For at his worde the stormy winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to ỹ deepe: their soule melteth away because of the trouble.

27 They reele to and fro, & stacker like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lorde for his goodnes: and declare the wõders that he doeth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seate of the elders.

33 Which turneth the floods into a wildernesse: and dryeth vp the water springs.

34 A fruitful land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungrie: that they may builde them a citie to dwell in.

37 That

37 That they may sowe their lande, & plant vineyardes: to yeelde them fruites of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let thē wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of miserie: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednes shall be stopped.

43 Who so is wise, will ponder these thinges: and they shall vnderstande the louing kindnesse of the Lord.

Paratum cor meum, Psal. 108.

ning
er.

God, my heart is readie (my heart is ready:) I wil sing and giue praise with the best member that I haue.

2 Awake thou Lute & Harpe: I my selfe will awake right earely.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holines: I will reioyce there-

therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: & who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God go forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall do great actes: and it is he that shall treade downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, lo, they take nowe my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes bee fewe; and let another take

his

his office.

8 Let his children be fatherles: and his wife a widowe.

9 Let his children be vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: & let the strangers spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the sight of the Lorde: and let not the sinne of his mother be done away.

14 Let them alway be before the Lorde: that he may roote out the memoriall of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helplesse man, that he might slay him that was vered at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lorde vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee (O Lorde God) according

cording vnto thy name: for sweete is thy mercie.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadowe that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dryed vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lorde my God:) oh saue me according to thy mercie.

26 And they shall knowe howe that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let thē couer them selues with their owne confusion, as with a cloke.

29 As for me, I will giue great thankes vnto the Lorde with my mouth: and praise him among the multitude.

30 For hee shall stande at the right hande of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus, Psal. 110.

THe Lord saide vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footestoole. Morning prayer

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free will offrings with an holy worshippe: the dewe

be we of thy birth is of the wombe of the morning.

4 The Lorde sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lorde vpon thy right hande: shall wounde euen kings in the day of his wrath.

6 Hee shall iudge among the Heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countries.

7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lorde with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lorde are great: sought out of all them that haue pleasure therein.

3 His worke is worthie to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lorde hath so done his marueilous woorkes: that they ought to bee had in remembrance.

5 He hath giuen meate vnto them that feare him: hee shall euer be mindfull of his couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his commaundements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerēt is his name.

10 The feare of the Lorde is the beginning of wisedome:

wisedome: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde: he hath great delight in his commandements.

2 His seede shalbe mighty vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in ỹ darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his wordes with discretion.

6 For he shal neuer be moued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afrayde for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroade & giuen to the poore: and his righteousnesse remaineth for euer, his horne shalbe exalted with honour.

10 The vngodly shall see it, and it shal grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (O ye seruants:) O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lorde is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That hee may set him with the princes: euen with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

ening
yer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuarie: and Israel his dominion.

3 The sea saw we that, and fled: Jordane was driuen backe.

4 The mountaines skipped like rammes: and the litle hilles like yong sheepe.

5 What ayleth thee, O thou sea, that thou fleddest: and thou Jordane, that thou wast driuen backe?

6 Ye mountaines that yee skipped like Rammes: and ye litle hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the harde rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayse: for thy louing mercie, and for thy truethes sake.

2 Where-

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens handes.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue handes, and handle not, feete haue they, and walke not: neither speake they through their throate.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defender.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and hee shall blesse vs: euen he shal blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lorde: both small and great.

14 The Lorde shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lorde: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lorde: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lorde hath heard the voyce of my prayer.

2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: & the paines of hell gate holde vpon me.

4 I shall finde trouble and heauines, and I shall call vpon the name of the Lorde: O Lorde, I beseech thee deliuer my soule.

5 Gracious is the Lorde and righteous: yea our God is mercifull.

6 The Lorde preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule frō death: mine eyes from teares, and my feete from falling.

9 I will walke before the Lorde: in the lande of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayde in my haste, All men are lyars.

11 What reward shall I giue vnto the Lorde: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the name of the Lord.

13 I will pay my vowes nowe in the presence of all his people: right deare in the sight of the Lord, is the death of his saints.

14 Beholde

14 Beholde (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaid, thou hast broken my bones in sunder.

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lorde.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the Courtes of the Lordes house, euen in the middes of thee, O Hierusalem. Prayse the Lorde.

Laudate Dominum. Psal. 117.

O Prayse the Lord all ye Heathen: praise him all ye nations.

2 For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse, that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lorde is on my side: I will not feare what man doeth vnto me.

7 The Lorde taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lorde: then to put any confidence in man.

9 It is better to trust in the Lorde: then to put

any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord will I destroy them.

12 They came about mee like Bees, & are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lorde is my strength and my song: and is become my saluation.

15 The voyce of ioy & health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lorde hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lorde hath made:

wee

we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lorde which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: & walke in the law of the Lord. Euenin prayer

2 Blessed are they ỹ keepe his testimonies: & seeke him wᵗ their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfayned heart: when I shall haue learned the iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

WHerewithall shal a yong man clense his way: euen by ruling him selfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy words haue I hid within mine heart: that I should not sinne against thee.

4 Blessed art thou, O Lorde: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy worde.

Retribue seruo tuo.

O Do well vnto thy seruant: that I may liue, and keepe thy worde.

2 Open thou mine eyes: that I may see the wonderous things of thy lawe.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaylers.

Ad-

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me accoꝛding to thy woꝛde.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make mee to vnderstande the way of thy commandemẽts: and so shall I talke of thy wonderous woꝛkes.

4 My soule melteth away foꝛ very heauinesse: cõfoꝛt thou me accoꝛding vnto thy woꝛde.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue cho en the way of trueth: and thy iudgements haue I laide befoꝛe me.

7 I haue sticken vnto thy testimonies: O Loꝛde confound me not.

8 I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach mee, O Loꝛde, the way of thy statutes: and I shall keepe it vnto the end. Morn praye

2 Giue me vnderstanding, & I shall keepe thy law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy commandements: foꝛ therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

6 O stablish thy woꝛd in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: foꝛ thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy worde.

2 So shal I make answere vnto my blasphemers: for my trust is in thy worde.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer and euer.

5 And I wil walke at libertie: for I seeke thy commandements.

6 I will speake of thy testimonies also, euen before kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruant, as concerning thy worde: wherein thou hast caused mee to put my trust.

2 The same is my comfort in my trouble: for thy worde hath quickened me.

3 The proude haue had mee exceedingly in derision: yet haue I not shrinked from thy lawe.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy lawe.

6 Thy

6 Thy statutes haue ben my songes: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

8 This I had: because I kept thy commaundements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be merciful vnto me according to thy worde.

3 I called mine owne wayes to remẽbrance: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruãt: according vnto thy word.

2 O learne me true vnderstanding & knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy worde.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proude haue imagined a lie against mee: but

but I wil keepe thy commãdements with my whole heart.

6 Their heart is as fatte as brawne: but my delight hath bene in thy lawe.

7 It is good for mee that I haue bene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer vnto mee: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue mee vnderstanding, that I may learne thy commandements.

2 They that feare thee, will bee glad when they see me: because I haue put my trust in thy worde.

3 I knowe (O Lorde) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy law is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy commandements.

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: & I haue a good hope because of thy word.

2 Mine eies long sore for thy word: saying, O whē wilt thou comfort me?

3 For

3 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pittes for me: which are not after thy lawe.

6 All thy commandements are true: they persecute me faithfully, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindenesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lorde, thy worde: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy lawe: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commandements.

7 The vngodly laide wayte for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

L Orde what loue haue I vnto thy law: all the day long is my study in it.

2 Thou

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euil way: that I may keepe thy worde.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O howe sweete are thy wordes vnto my throte: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy worde is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy worde.

4 Let the free will offrings of my mouth please thee, O Lorde: and teach me thy iudgements.

5 My soule is alway in my hande: yet doe I not forget thy lawe.

6 The vngodly haue laide a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applyed my heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos odio habui,

I Hate them that imagine euill thyngs: but thy law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish mee according vnto thy woorde, that I may liue: and let mee not bee disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my delight shalbe euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thyng that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proude doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lorde to lay to thine hande: for they haue destroyed thy lawe.

7 For I loue thy commãdements: aboue gold and precious stone.

8 Therefore holde I straite all thy commaundements:

dements: and all false wayes I vtterly abhorre

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy worde goeth foorth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy commandements.

4 O looke thou vpon mee, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steppes in thy worde: and so shall no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es Domine.

RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

4 Thy worde is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy lawe is the trueth.

7 Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

8 The

8 The righteousnesse of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

I Cal with my whole heart: heare me, O Lord, I will keepe thy statutes. Euenin prayer.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning do I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy wordes.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They drawe nigh that of malice persecute mee: and are farre from thy lawe.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy lawe.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy worde.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercie, O Lorde: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because

because they keepe not thy lawe.

7 Consider, O Lorde, howe I loue thy commandements: O quicken me according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy worde: as one that findeth great spoyles.

3 As for lyes, I hate and abhorre them: but thy lawe doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy lawe: and they are not offended at it.

6 Lorde, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy worde.

2 Let my supplication come before thee: deliuer me according to thy worde.

3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

5 Let thine hande helpe me: for I haue chosen thy

thy commandements.

6 I haue longed for thy sauing health, O Lorde: and in thy lawe is my delight.

7 Oh let my soule liue, and it shal prayse thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe ꝙ is lost: oh seeke thy seruant, for I do not forget thy commandemẽts.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lorde: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lippes: & from a deceitfull tongue.

3 What rewarde shall be giuen or done vnto thee thou falſe tongue: euen mightie and sharpe arrowes, with hot burning coles.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them therof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Beholde, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lorde him selfe is thy keeper: the Lorde is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by day:

neither the moone by night.

7 The Lord shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: we will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes go vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the name of the Lorde.

5 For there is the seate of iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I wil wish thee prosperitie.

9 Yea, because of the house of the Lorde our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their maisters, and as the eies of a maiden vnto the hand of her mistres: euen so our eyes wayte vpon the Lord our God, vntil he haue mercie vpō vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe

of

of the wealthie: and with the despitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lorde himselfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayde they among the heathen: the Lorde hath done great things for them.

4 Yea, the Lorde hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lorde: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 Hee that nowe goeth on his way weeping, and beareth forth good seede: shal doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that builde it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128

BLessed are all they that feare the Lorde: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happie shalt thou be.

3 Thy wife shall be as the fruitefull vine: vpon the walles of thine house.

4 Thy children like the olive branches: rounde about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lorde.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel nowe say.)

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded & turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house toppes: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hande: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the name of the Lorde.

De profundis. Psal. 130.

OUt of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreeme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lorde, my soule doeth wayte for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

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yer.

Lorde remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vowe vnto the almightie God of Jacob.

3 I will

3 I will not come within ye tabernacle of my house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Jacob.

6 Lo, we heard of the same at Ephrata: & found it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his footestoole.

8 Arise, O Lord, into thy resting place: thou & the arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithful othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children will keepe my couenant, and my testimonies that I shall learne them: their children also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for him selfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will bielle her vitailes with encrease: & will satisfie her poore with bread.

17 I will decke her Priests with healthe: and her saints shall reioyce and sing.

18 There shall I make the horne of Dauid to florish: I haue ordeined a lanterne for mine anointed.
19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne florish.

Ecce quam bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.
2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, & went downe to the skirtes of his clothing.
3 Like as the dewe of Hermon: which fell vpon the hill of Sion.
4 For there the Lorde promised his blessing: & life for euermore.

Ecce nunc. Psal. 134.

BEholde (now) praise the Lorde: all ye seruants of the Lord.
2 Ye that by night stand in the house of the Lord: euen in the courtes of the house of our God.
3 Lift vp your hands in the sanctuary: and praise the Lord.
4 The Lorde that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laude yee the name of the Lord: praise it, O ye seruants of the Lord.
2 Ye that stande in the house of the Lorde: in the courtes of the house of our God.
3 O praise the Lord, for the Lorde is gracious: O sing praises vnto his name, for it is louely.
4 For why? the Lorde hath chosen Jacob vnto himselfe: and Israel for his owne possession.
5 For I knowe that the Lorde is great: and that

our

our Lord is aboue all gods.

6 What soeuer the Lorde pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 He bringeth forth the cloudes from the endes of the worlde: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slewe mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lorde will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

16 They haue mouthes, & speake not: eyes haue they, but they see not.

17 They haue eares, & yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lorde ye house of Israel: prayse the Lorde ye house of Aaron.

20 Prayse the Lord ye house of Leui: ye that feare

the

the Lord, praise the Lord.

21 Praysed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Giue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lordes: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which laide out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The sunne to rule the day: for his mercy endureth for euer.

9 The moone & the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mightie hand and stretched out arme: for his mercie endureth for euer.

13 Which diuided the redde sea in two partes: for his mercy endureth for euer.

14 And made Israel to goe through the middest of it: for his mercie endureth for euer.

15 But as for Pharao & his hoste, he ouerthrewe them

them in the red sea: for his mercie endureth for euer.
16 Which led his people through the wildernes: for his mercie endureth for euer.
17 Which smote great Kings: for his mercie endureth for euer.
18 Yea, and slue mightie kings: for his mercie endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercy endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercie endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.
27 O giue thankes vnto the Lorde of lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe & wept: when we remembred (thee) O Sion.
2 As for our harpes, we hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauines: sing vs one of the songs of Sion.
4 Howe shall we sing the Lordes song: in a strange

strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remẽber thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thankes vnto thee, O Lorde, with my whole heart: euen before the gods wil I sing praise vnto thee.

2 I will worshippe towarde thy holy temple, and praise thy name, because of thy louing kindenes and trueth: for thou hast magnified thy name, and thy worde aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lorde: for they haue heard the wordes of thy mouth.

5 Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them afarre off.

7 Though I walke in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hande vpon the furiousnesse of mine enemies, and thy

thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse towarde me: yea, thy mercy, O Lorde, endureth for euer, despise not then the woorkes of thine owne handes.

Domine, probasti. Psal. 139.

O Lorde, thou hast searched mee out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before. Mornin prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layde thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: & remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darknesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reynes are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully

fully and wonderfully made: marueilous are thy woorkes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsailes vnto mee, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt not thou slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lorde, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie me, O God, and seeke the grounde of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer mee O Lorde from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

4 Keepe

4 Keepe me, O Lorde, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrowe my goings.

5 The proude hath layde a snare for me, and spred a net abroad with cordes: yea, and set trappes in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, least they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shal not prosper vpon the earth: euil shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrde, I call vpon thee, haste thee vnto me: and consider my voyce, when I crie vnto thee.

2 Let my prayer be set foorth in thy sight as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lorde) before my mouth: and keepe the doore of my lippes.

4 O let not mine heart be enclined to any euil thing: let

let me not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprooue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednes.

7 Let their Iudges be ouerthrowen in stonie places: & they may heare my words, for they are sweete.

8 Our bones lie scattered before the pitte: like as when one breaketh & heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the trappes of the wicked doers.

11 Let the vngodly fal into their owne nettes together: and let me euer scape them.

Voce mea ad Dominum, Psal. 142.

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ayer.

I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lorde did I make my supplication.

2 I powred out my complaints before him: & shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hande: and sawe there was no man that would knowe me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lorde, and sayde: thou art my hope, and my portion in the lande of the liuing.

7 Consi-

7 Consider my complaint: for I am brought very lowe.

8 O deliuer mee from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shal no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the grounde: he hath layde me in the darkenesse, as the men that haue bene long dead.

4 Therfore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I shoulde walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed be the Lorde my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder mee.

3 Lorde, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadowe.

5 Bow thy heauens, O Lorde, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hande from aboue: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a newe song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kinges: and hast

hast deliuered Dauid thy seruant from the perill of the swoorde.

11 Saue mee and deliuer mee from the hande of strange children: whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plantes: and that our daughters may be as the polished corners of the temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.

14 That our oxen may bee strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lorde for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy name for euer and euer.

3 Great is the Lorde, and marueilous worthy to be praysed: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto nother: and declare thy power.

5 As for me, I will be talking of thy worshipp: thy glorie, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine aboundaunt kindnesse shalbe shewed: and men shall sing of thy righteousnesse.

8 The Lord is gratious and mercifull: long suffering, and of great goodnesse.

9 The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes prayse thee, O Lorde: and thy saints giue thankes vnto thee.

11 They shewe the glorie of thy kingdome: & talke of thy power.

12 That thy power, thy glorie, and mightines of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: & thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lorde: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lorde is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea all such as call vpon him faithfullie.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lorde preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lorde: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lorde, O my soule, while I liue will I praise the Lord: yea as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lorde giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

10 The Lorde thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

O Prayse the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lorde doth builde vp Hierusalem: and gather together the outcastes of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lorde setteth vp the meeke: and bringeth

the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.

11 But the Lordes delight is in them that feare him: and put their trust in his mercie.

12 Prayse the Lorde, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 He sendeth forth his commaundement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters flowe.

19 Hee sheweth his worde vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Prayse the Lorde of heauen: prayse him in the height.

2 Prayse him all ye angels of his: prayse him all his hoste.

3 Prayse him Sunne and Moone: prayse him all yee starres and light.

4 Prayse him all yee heauens: and ye waters that be aboue the heauens.

5 Let them prayse the name of the Lorde: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a lawe which shall not be broken.

7 Prayse the Lorde vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his worde,

9 Mountaines and all hilles: fruitfull trees, and all Cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kinges of the earth, and al people: princes, and all iudges of the world.

12 Young men and maydens, olde men and children, prayse the name of the Lord: for his name only is excellent, and his prayse aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his saintes shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the congregation of saints prayse him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them prayse his name in the daunce: let

them sing praises vnto him with Tabret and Harpe.
4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.
5 Let the saints be ioyfull with glory: let them reioyce in their beddes.
6 Let the praises of God be in their mouth: and a two edged swoorde in their hands.
7 To be auenged of the heathen: & to rebuke the people.
8 To binde their kings in chaines: & their nobles with linkes of yron.
9 That they may bee auenged of them, as it is written: such honor haue all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holines: praise him in the firmament of his power.
2 Praise him in his noble actes: praise him according to his excellent greatnesse.
3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.
4 Praise him in the Timballes & daunces: praise him vpon the stringes and pipe.
5 Praise him vpon the wel tuned Cymbals: praise him vpon the loude Cymballes.
6 Let euery thing that hath breath: praise the Lorde.

FINIS.

Certaine godly praiers

to be vsed for sundrie purposes.

A generall confession of sinnes, to bee said euery Morning

O Almightie God our heauenly Father, I confesse and knowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously trangressed thy most godly commaundements, through wicked thoughts, vngodly lustes, sinfull words & deedes, committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrowe iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needes perish & bee damned for euer: So little helpe, comfort, or succour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, & most vile and slaunderous death of the crosse for mee, that hee might so pay the raunsome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour & euerlasting life. Wherefore through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue & pardon me of all my

my sinnes, to lighten my heart with thy holy spirite, to renue, confirme, and strengthen me with a right & a perfect faith, & to inflame mee in loue towarde thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me, in thy most godly commaundements, & so glorifie and praise thee euerlastingly. And also that I may with a free conscience & quiet heart in al maner of temptations, afflictions, or necessities, and euen in the very pangs of death, crie boldly and merily vnto thee, and say, I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lorde God heauenly father, to cõfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gifte: and for as much as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I crie and say, Our father which art in heauen, halowed be thy name, &c.

Prayers to be sayde in the morning.

O Mercifull Lorde GOD heauenly Father, I render most high laudes, prayse and thankes vnto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hitherto vnder thy protection, and hast suffered mee to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning

me

me with thy holy spirit, that all maner of darkenesse, of misbeliefe, infidelitie and of carnall lustes and affections, may be vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lorde and Sauiour. Amen.

ALl possible thanks that we are able, wee render vnto thee, O Lorde Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs, for thy glory, and for the health of our soule, & that thou which art the true light, not knowing any going downe, and which art the sunne eternall, giuing life, foode, and gladnes vnto all thinges, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lorde Iesus Christ, which art the true sunne of the worlde, euermore arising, and neuer going downe, which by the most wholesome appearing and light, doest bring forth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hartes, that the night and darkenesse of sinnes, and the mystes of errours on euery side driuen away, thou brightly shining within our hearts, wee may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time)

time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the father and with the holy Ghost liuest and reignest for euer and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs howe great the infirmitie and weakenes of man is, and how certaine a thing it is that it can nothing doe without thy godly helpe. If man truste to himselfe, it can not be auoyded, but that he must headlong runne and fall into a thousand vndoings and mischiefes. O our father haue thou pitie and compassion vpon the weakenesse of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godly goe about: so that thou giuing vs light, we may see what things are truly good indeede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeelde and commit our selues full and whole vnto thee alone, which workest all things in all creatures, to thy honour and glorie. So be it.

A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether we sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of mee, and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly encrease in me, through a right and pure faith, and

that

that I may alwayes bee founde to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour, Amen.

A prayer conteining the duetie of euery true Christian.

O Most mightie God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy dearely beloued sonne Iesus Christ my onely sauiour and redeemer: and most humbly beseech thee for his sake to bee mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merites of his bloodie death and passion.

Powre vpon me (O Lord) thy holy spirite of wisedome and grace: Gouerne and leade mee by thy holy woorde, that it may bee a lanterne vnto my feete, and a light vnto my steppes. Shewe thy mercy vpon me, and so lighten the naturall blindnes & darknes of my heart, through thy grace, that I may dayly be renewed by the same spirite and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, ꝙ I may profitably reade, heare, and vnderstand thy woord and heauenly will, beleeue, and practise the same in my life and conuersation, & euermore holde fast that blessed hope of euerlasting life.

Mortifie and kill all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble suite of thy seruant, and graunt mee thy peace all my dayes: Graciously pardon mine infirmities, and

defend

defend me in all dangers of body, goods & name: but most chiefly my soule against all assaultes, temptations, accusations, subtill baytes and sleightes of that old enemie of mankind Sathan that roaring Lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble mind craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy sonne Christ: And especially according to my bounden duetie, beseeche thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deare and Soueraigne Ladie Queene Elizabeth, increase in her Royall heart, true faith, godly zeale, & loue of the same: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsailours, and euery other member of this thy Church of Englande, that they and we in our seuerall callings, may truely and godly serue thee: Plant in our heartes true feare and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in vs true faith & religion: Replenish our mindes with all goodnes, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patiēce in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commende vnto thy fatherly protection, all that thou hast giuen mee, as wife, children, and seruants: Ayde me, O Lorde, that I may gouerne, nourish, and bring them vp in thy feare and seruice. And for as much as in this worlde I must alwayes bee at warre and strife, not with one sorte

of

of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me and al thine elect, through Christ our Lord and onely Sauiour. Amen.

Certaine godly prayers for sundry dayes.

¶ Munday.

ALmightie God, the Father of mercie, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Jesus Christ. Amen.

Tuesday.

O Lorde GOD, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doeth mourne and lament his olde maner of liuing: graunt

graunt vnto vs (O Lorde) true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, we may ouercome the chiefe enemies of our soule, that is, the desires of the worlde, the pleasures of the flesh, and the suggestions of the wicked spirite: and so after, leade our liues in holinesse and righteousnesse, that wee may serue thee in spirite and trueth, and that by our Sauiour and Lord Jesus Christ. Amen.

Thursday.

O Almightie and euerlasting God, which not onely giuest euery good and perfect gift, but also encreasest those gifts that thou hast giuen: we most humbly beseech thee (mercifull God) to encrease in vs the gift of faith, that we may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtil craftes and assaultes of the deuill, wee be driuen from faith in the blood of our Sauiour and Lorde Jesu Christ. Amen.

Fryday.

GRaunt vnto vs, O mercifull God (wee most heartily beseeche thee) knowledge and true vnderstanding of thy woorde, that all ignorance

expelled,

expelled, we may knowe that thy will and pleasure is in all things, and how to do our dueties, and truely to walke in our vocation: and that also we may expresse in our liuing, those things that we do knowe, that wee bee not onely knowers of thy worde good Lorde, but also be workers of the same by our sauiour and Lord Jesus Christ, Amen.

Saturday.

O Almightie God, which hast prepared euerlasting life to all those that bee thy faithfull seruantes: graunt vnto vs Lord, sure hope of ỹ life euerlasting, that we being in this miserable worlde, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merites and deseruing of our Sauiour and Lord Jesus Christ, Amen.

O Mercifull GOD, our onely ayde, succour, and strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proude, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie that we fal not into infidelitie, & desperation, but that alwayes with a constant faith, we may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Jesus Christ, Amen.

Sunday.

O Almightie and mercifull Lorde, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lorde, thy holy spirit, that hee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of

this spirit, we may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy wil, by our Sauiour and Lord Iesu Christ, Amen.

A prayer for trust in God.

THE beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gratious and most wise guide, our Sauiour Christ, which doest leade them the right way to immortall blessednesse, which truely and vnfaignedly trusting in thee, commit them selues to thee: Graunt vs, that like as wee be blinde and feeble in deede, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to followe thee, being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which only knowest the way, mayest lead vs the same way vnto our heauenly desires: to thee with ỹ father and the holy Ghost, be glory for euer. Amen.

A prayer againſt worldly careſulneſſe.

Moſt deare and tender father, our defender and nouriſher, endue vs with thy grace, that we may caſt off the great blindneſſe of our mindes, and carefulnes of worldly things, and may put our whole ſtudie and care in keeping of thy holy lawe, and that we may labour and trauaile for our neceſſities in this life, like the birdes of the ayre, and the lilies of the fielde, without care. For thou haſt promiſed to be carefull for vs, and haſt commaunded that vpon thee we ſhould caſt all our care: which liueſt and reigneſt world without ende. Amen.

A prayer againſt temptation.

Lorde Jeſus Chriſt, the onely ſtay and fence of our mortall ſtate, our onely hope, our onely ſaluation, our glorie, and our triumphe, who in the fleſh (which thou haddeſt for our only cauſe taken vpon thee) diddeſt ſuffer thy ſelfe to be tempted of Satan, and who onely and alone of al men diddeſt vtterly ouercome and vanquiſh ſinne, death, the worlde, the deuil, and all the kingdome of hell: and whatſoeuer thou haſt ſo ouercommed, for our behoofe it is that thou haſt ouercommed it, neither hath it bene thy will to haue any of thy ſeruants to keepe battell, or fight with any of the foreſayde euils, but of purpoſe to rewarde vs with a crowne of the more glorie for it: And to the intent that thou

mightest likewise ouerthrowe Satan in thy members, as thou haddest afore done in thine owne person, giue thou (wee beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same serpent, the true giuer of healthy and life, that was nayled on high vpon a tree, giue vnto vs thy seely ones, wilines against the deceitfull awayting of the most subtill serpent. Thou being a lambe as white as snowe, the banquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength and vertue of thy spirite, that being in our owne selues weake and feeble, and in thee strong and valiant, we may withstand and ouercome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, wee may giue thankes to thy mercy, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without ende. Amen.

A prayer for the obteining of wisedome.

Sapi. 9.

O God of our Fathers, & Lorde of mercy, thou that hast made all thinges with thy worde, and ordeined man through thy wisedome, that he shoulde haue dominion ouer the creatures which thou hast made, that he shoulde order the worlde according to equitie and righteousnes, and execute iudgement with a true heart: giue mee wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy handemaide, am a feeble person, of a short time, & too young to the vnderstanding of thy iudgement and lawes:

yea

yea though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, hee shall bee nothing worthy. Oh send thy wisedome out of thy holy heauens, and from the throne of thy maiestie, that shee may bee with mee, and labour with mee, that I may knowe what is acceptable in thy sight, for shee knoweth and vnderstandeth all things, and shee shall conduct me right soberly in thy workes, and preserue me in her power, so shall my workes bee acceptable. Amen.

A prayer necessary for all persons.

O Mercifull GOD, I a wretched sinner reknowledge my selfe bounde to keepe thy holy commandementes, but yet vnable to performe them, and to bee accepted for iust, without the righteousnes of Iesu Christ thy onely sonne, who hath perfectly fulfilled thy lawe, to iustifie all men that beleeue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commaundest in holy Scripture, all the dayes of my life, to thy glorie, and yet to trust onely in thy mercy, & in Christes merites, to bee purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy worde feruently, to search the Scriptures diligently, to reade them humbly, to vnderstande them truely, to liue after them effectually. Order my life so, O Lorde, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those thinges that please thee, bee they neuer so contrary to my [illegible]. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe mee vpright among [illegible]

uersities of opinions and iudgements in the worlde, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue me, that I ware not proude. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseeche thee to worke true repentance in my heart, that I may bee sorie without desperation, trust in thy mercy without presumption, that I may amende my life, and become truely religious without hypocrisie, lowly in heart without feigning, faithfull and trustie without deceite, merie without lightnesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to receiue al lawes and common ordinances, (which disagreeth not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lorde graunt me thus to doe, for the glorie of thy holy name. Amen.

A prayer for pacience in trouble.

HOw hast thou (O Lorde) humbled and plucked me downe? I dare nowe vnneathes make my prayers vnto thee, for thou art angrie with me, but not without my deseruing. Certainely I haue sinned, Lorde, I confesse it, I will not denie it: but oh my God, pardon my trespasses, release my

debtes,

debtes, render nowe thy grace againe vnto me, stop my woundes, for I am all to plagued and beaten: yet Lord this notwithstanding I abide patiently, & giue mine attendance on thee, continually waiting for relefe at thy hand, and that not without skill, for I haue receiued a token of thy fauour and grace towards me, I meane, thy worde of promise concerning Christ, who for me was offered on the crosse for a ransome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious eare to my requests, for all mans staies are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine only aydour and protectour, O Lord God almightie, Amen.

A prayer to be said at the houre of death.

O Lord Jesu, which art the onely healthy of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercie, willingly nowe I leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe. I beseeche thee most mercifull Lorde Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of thy mercie against all the assaultes of the deuill. I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse. I haue no merites nor good workes which I may alledge before thee. Of sinnes & euil workes (alas) I see a great heape, but through thy

thy mercy I trust to be in ỹ number of them to whom thou wilt not impute their sinnes, but take & accept me for righteous and iust, and to be thy inheritour of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach & teach, thou didst pray and fast for my sake, thou diddest all good workes and deedes for my sake, thou sufferedst most grieuous paynes and torments for my sake. And finally thou gauest thy most precious body to die, and thy blood to be shedde on the crosse for my sake. Nowe most mercifull Sauiour, let all these things profite me, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy blood cleanse and wash away the spots and foulenes of my sinnes. Let thy righteousnes hide and couer mine vnrighteousnesse. Let the merites of thy passion & blood, be the satisfaction for my sinnes. Giue me, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie ware not colde in me. Finally, that the weakenesse of my flesh be not ouercome with the feare of death. Graunt mee, mercifull sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still beholde and looke vpon thee: that when death hath taken away the vse of my tongue and speach, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum (that is to say) O Lorde, into thy handes I giue and commit my soule: Domine Iesu accipe spiritum meum, Lord Iesu receiue my soule vnto thee.

Amen.

FINIS.

THE

Whole booke of Pſalmes : collected into Engliſh metre by T. Sternhold, W. Whitingham, I. Hopkins, and others.

Conferred with the Hebrue, with apt notes to ſing them withall.

Newlie ſet forth and allowed to be ſong of all the people together, in all churches, before and after Morning and Euening prayer, as alſo before and after the ſermons: and moreouer in priuat houſes for their godlie ſolace and comfort, laieng apart all vngodlie ſongs and balads, which tend onely to the nourishing of vice, and corrupting of youth.

IAMES. 5.

If any be afflicted, let him pray, and if any be merrie, let him ſing Pſalms.

AT LONDON

Printed, in the now dwelling houſe of Henrie Denham, being in Alderſgate-ſtreet at the ſigne of the ſtarre.

Cum priuilegio Regiæ Maieſtatis.

Forbidding all others to print theſe Pſalms, or any part of them.

An. 1588.

¶ A treatise made by Athanasius the great, concerning the vse and vertue of the Psalmes.

ALl holie scriptures is certeinlie the teacher of all vertue and of the true faith: but the booke of the psalmes doth expresse, after a certeine maner, the very state and condition of the soule. For as he which intendeth to present himselfe to a king, will first compound with himselfe to set in good order both his gesture and speech, least else he might be reputed rude and ignorant: euen so doth this godly booke informe all such as be desirous to lead their life in vertue, and to know the life of our sauiour, which he lead in his conuersation, putting them in mind in the reading thereof, of all their affections and passions whereto their soule is inclined.

Moreouer, the psalms informe and teach euery man with diuers instructions, whereby he may not onlie espie the affections and state of his soule, and to win a good paterne and discipline, how he may please God, but also with what forme of words he may amend himselfe, and how to giue God due thanks, least if he should speake otherwise than were conuenient, he should fall into impiety by his vnreuerent estimation of God, for we must all make an account to the iudge, as well of our idle words, as our euill deeds.

IF therefore thou wouldst at any time describe a blessed man, who he is, and what thing maketh him so to be: thou hast the 1, 32, 41, 111, 128, psalms.

2 If thou wouldst rebuke the Iewes for their spight they haue to Christ, thou hast the 2 psalme.

3 If thine owne familiars pursue thée, and if many rise against thée, say the 3, 143, psalms.

4 If thus in trouble thou hast called on God, and hast taried vpon his helpe, and wouldst giue him thanks for that he hath heard thee with his helpe, sing the 4, 40, 116 psalms.

5 If that thou seest that euill men lay snares for thée, and therefore desirest Gods eares to heare thy praiers, sing the 5 psalme.

6 If thou feelest Gods dreadfull threats, and feest thy selfe afraid of them: thou maist say the 6, 31, 88 psalms.

7 If any take counsell against thée, as Achitophell did against Dauid, if thou be admonished thereof, sing the 7 psalme.

8 If thou in beholding the grace of our sauiour spread on euery side, specialle for the restoring of mankind to saluation, wouldst speake thereof in meditation to God, sing the 8 psalme.

9 If so againe thou wilt sing in giuing thanks to God for the prosperous gathering of thy fruites, vse the 8 psalms.

10 If thou wouldst haue thine aduersarie kept backe, and thy soule saued, trust not in thy selfe but in the sonne of God, singing the 9 psalme.

11 If thou perceiuest God to be wroth with his people, as though he regar-

ded them nothing, thou hast to pacifie him to complaine thereof, the 10,60,74 psalms.

12 If any man would put thée in feare, haue thou thy hope in God, and sing the 11 psalme.

13 If thou beholdest the pride of many men, and séest malice to abound, so that there is no godlinesse amongst men, repaire then to God, and say the 12 psalme.

14 If thine aduersarie lie long in wait against thée, despaire not as though God had forgotten thée, but call vpon the Lord, and sing the 13,16,22 psalms.

15 If thou hearest any to blaspheme God in his prouidence, be not partaker with them in wickednesse, but make hast vnto God, and say the 14, and 55 psalms.

16 If thou desirest to know who is a citizen of heauen, sing the 15 psalme.

17 If thou hast need of prayer for such as be against thée, and haue closed thy soule on euery side, sing the 16,17,87,141 psalms.

18 If thou hast escaped from thine enimies, and art deliuered from them who pursued thée, sing thou the 18,82 psalms.

19 If thou dost wonder at the order of things created by God, considering the grace of the diuine prouidence, sing the 19,24 psalms.

20 If thou séest any man in aduersitie, comfort him and pray for him with the 20 psalme.

21 If thou perceiuest thy selfe to be defended and fed by God, and to liue prosperously, reioice therein, and sing the 23 psalme.

22 If thine enimie conspire against thée, lift vp thy soule to God and say the 23 psalme, and thou shalt espie them to labour but in vaine against thée.

23 If thine enimies cluster against thée, and go about with their bloudy hand to destroy thée, go not thou about by mans helpe to reuenge it, for al mens iudgments are not trustie, but require God to be iudge, for he alone is iudge, and say the 26,35,43 psalme.

24 If they presse more fiercelie on thée, though they be in numbers like an armed hoast, feare them not which thus reiect thée: as though thou wert not annointed and elect by God, but sing the 27 psalme.

25 If they be yet so impudent that lay wait against thée, so that it is not lawfull for thée to haue any vocation by them, regard them not, but sing to God the 48 psalme.

26 If thou wilt exhort and prouoke kings & princes to submit their power to God, and to regard his honour, sing the 29,82 psalms.

27 If thou renew and build thine house both of thy soule, whereto thou receiuedst God to hoast, and of thy temporall habitation, sing the 30,41, and 127 psalms.

28 If thou séest thy selfe had in hate, for the truths sake, of thy friends and kinsfolke, leaue not off thy purpose, nor feare them which be against thée, but thinke on them which follow, and sing the 31 psalme.

29 If thou beholdest such as be baptised and so deliuered from the corruption of their birth, praise thou the bountifull grace of God, and sing the 32 psalme.

30 If thou delightest to sing amongst many, call togither righteous men of godlie life, and sing the 33 psalme.

31 If by chance thou fallest amongst thine enimies, and yet hast fortunatlie

escaped

escaped them: if therefore thou wilt giue thanks, call togither meeke men, and sing the 33 psalme.

32 If thou seest wicked men contend amongst themselues to do mischeefe, thinke not that their nature doth impell them by necessitie to worke sin against their will, as certeine heretiks suppose, but consider this psalme 36, and thou shalt perceiue that they be to themselues their owne occasion of sinning.

33 If thou seest how wicked men do much wickednesse, and that yet simple folke praise such, when thou wilt admonish any man not to follow them, to bee like vnto them, because they shall be shortly rooted out and destroid: speake vnto thy selfe and to others, the 37 psalme.

34 If thou hast decreed to take heed of thy selfe, & seest thine enimie approch nigh thee, as against one whom the aduersarie is more prouoked to come with assault, and therefore wilt prepare thy selfe, sing the 39 psalme.

35 If thou seest many poore men to beg and wilt shew pitie vnto them, thou maist both thy selfe receaue them to mercie, & also exhort others to do the same, saieng the 41 psalme.

36 If thou hast a desire to Godward, and heerest thine enimies to vpbraid thee, be not troubled, but consider what frute of immortalitie riseth vnto thee for this desire, comfort thy soule with hope to God, and so therein releeuing and asswaging the heauinesse of thy life, say the 42 psalme.

37 If thou wilt remember Gods benefits which he did to their fathers both in their outgoing from Egypt, and in the desert, and how good God was vnto them, but they vnthankfull vnto him, thou hast the 44, 78, 89, 106, 114, and 117 psalms.

38 If thou hast made thy refuge to God, and hast escaped such trouble as was prepared against thee, if thou wilt giue thanks and shew but his kindnesse to thee, sing the 46 psalme.

39 If thou wilt know how to giue thanks to God when thou doest resort to him with a sound vnderstanding, sing the 47, 48 psalms.

40 If thou wilt exhort men to put their trust in the liuing God, who ministreth all things aboundantly to good mens vse: and blame the madnesse of the world: which serueth their god Mammon so inordinatlie, sing the 49 psalme.

41 If thou wouldst call vpon the blind world for their wrong confidence of their brute sacrifices, and shew them what sacrifice God most hath required of them, sing the 50 psalme.

42 If thou hast sinned and art conuerted and moued to do penence, desirous to haue mercie thou hast the words of confession in the 51 psalme.

43 If thou hast suffered false accusation before the king, and seest the diuell to triumph thereat, go aside and say the 52 psalme.

44 If they which persecute thee with accusations would betray thee, as the Pharisets did Jesus, & as the aliens did Dauid, discomfort not thy selfe therwith, but sing in good hope to God the 54, 69, 57 psalms.

45 If thine aduersaries which trouble thee do vpbraid thee, and that they which seeme to be thy freends, speake most against thee, wherevpon if in thy meditation thou art somwhat greeued thereat, thou maist call on God, saieng the 55 psalme.

46 If persecution come fierce on thee, and vnbewares chance to enter into the caue where thou hidest thy selfe, feare not, for in this straight thou shalt

haue expedient wordes both to comfort thée, and to put thée in remembrance of his old mercy with the 57,142 psalms.

47 If thou wilt confound hypocrits which make glorious shews outwardlie, speake their conuersion with the 58 psalme.

48 If thy pursuers command thy house to be watched, when thou art escaped giue thanks to God, and graue it in the tables of thine hart for a perpetuall remembrance, and say the 59 psalme.

49 If thine enimies cruelly assault thee, and would catch thy life, offer thy subiection to God against them, and be of good comfort: for the more they rage, the more shall God subdue them, and say the 62 psalme.

50 If thou feelest persecution, and getteste thée into wildernes, feare thou not, as though thou wert there alone, but hauing God nigh to thée, rise to him early in the morning, singing the 93 psalme.

51 If thine enimies would put thée in feare, and neuer cease to lay trains for thée, and picke all maner quarels against thée, though they be very many, giue no place to them, for the darts of babes shall be their destruction, if thou saist the 61, 68, 70, 71 psalms.

52 If thou wilt laud God with a psalme or hymne, sing the 65, 66 psalms.

53 If thou aske mercy of God, sing the 67 psalme.

54 If thou wouldst sing to the Lord, thou hast what to say in the 96, 98 psal.

55 If thou hast néed to confesse God with thanks, sing the 71, 76, 92, 108, 111, 118, 136, 138, 145 psalms.

56 If thou seest wicked men prosper in peace, be not offended thereat, but say the 73 psalme.

57 If thine enimies haue beset the waies whither thou séest, and art thereby in great anguish, yet in this trouble despaire not, but pray, and if thy praier be heard, giue God thanks, and say the 77 psalme.

58 If they persecute still, and defile the house of God, kill the elect, and cast their bodies to the fowles of the aire, feare not their crueltie, but shew pitie vnto them which be in such agonie, and say the 97 psalme.

59 If thou wilt informe any man with the mysterie of the resurrection, sing the 81 psalme.

60 If thou wilt sing to the Lord, cal togither Gods seruants on the festiuall day, and sing the 81, 95, 134 psalms.

61 If thine aduersaries flocke togither on euery side, and threaten to destroy the house of God, and make their conspiracies against the religion, let not their number and power trouble thée, for thou hast an anchor of the wordes of the 83 psalme.

62 If thou castest an eye to Gods house and to his eternall tabernacles, and hast a desire thereto as the apostle had: say thou also the 84 psalme.

63 If Gods wrath be ceased, and the captiuitie ended, thou hast cause how to giue thanks to God with Dauid, recounting his goodnesse to thée and others, with the 76, 85, 116 psalms.

64 If thou wilt rebuke Painims and heretiks, for that they haue not the knowledge of God in them, thou maist haue an vnderstanding to sing to God the 86, 115 psalms.

65 If thou wilt sée and know the dissent that the catholike church hath from schisme, and wouldst conuert them, or to discerne the church concerning the outward apparance and formes there of, thou maist say the 87 psalme.

66 If

66 If thou wouldst know how Moses praied to God, and in his meditation recounting the brittle state of mans life, desired of God to direct so his short life, that he might follow wisdome, read the 90 psalme.

67 If thou wouldst comfort thy selfe and others in true religion, and teach them that hope in God will neuer suffer a soule to be confounded but make it bold and without feare for Gods protection, sing the 91 psalme.

68 If thou wilt sing on the saboth day, thou hast the 92 psalme.

69 If thou wilt sing on sunday in meditation of Gods word, desiring to bee instructed therein, whereby thou maist rest in Gods holy will, and cease from all the workes and doctrine of vaine men, reuolue that notable psalme 119.

70 If thou wilt sing in the second day of the saboth, thou hast the 95 psalme.

71 If thou wouldst sing vnto the Lord, thou hast what to say in the 96, 98 psalms.

72 If thou wilt sing the fourth day of the saboth, sing the 94 psalme: for then when the Lord was betraied, he began to take vengeance on death, and to triumph of it: therefore when thou readest the gospell, wherein thou hearest the Iewes to take counsell against the Lord, and that he standeth boldly against the diuell, then sing the foresaid psalme.

73 If thou wilt sing on good-friday, thou hast a commendation of the psalme 93, for then was the house of Gods church builded & groundly founded, though the enimies went about to hinder it: for which cause sing to God the songs of triumphant victory, with the said psalme, and with the 98 and 129 psalms.

74 If there be any captiuitie wherein thy house is laid waste and yet builded againe, sing the 96 psalme.

75 If the land be vexed with enimies, & after come to any rest by the power of God, if thou wilt sing therefore, sing the 97 psalme.

76 If thou considerest the prouidence of God in his gouernance so ouer all, and wilt instruct any with true faith and obedience, when thou hast first persuaded them to confesse themselues, sing the 100, 147 psalms.

77 If thou doest acknowledge in God his iudiciall power, and that in iudgement he mixeth mercie, if thou wilt draw nigh vnto him, thou hast the words of this psalme 101, to the end.

78 If for the imbecilitie of thy nature, thou art wearie with the continuall miseries and greefs of this life, and wouldest comfort thy selfe, sing the 102 psalme.

79 If thou wilt giue thanks to God, as it is most conuenient and due, for all his gifts, when thou wilt so do, thou hast how to reioice thy soule therevnto, with the 103, and 104 psalms.

80 If thou wilt praise God, and also know how and for what cause, and with what words thou maist best do it, consider the 113, 117, 133, 146, 147, 148, 149, 150 psalms.

81 If thou hast faith to such things as God speaketh, & beléeuest that which in prayer thou vttrest, say the psalme 116 to the end.

82 If thou féelest thy selfe to rise vpward in degrées of well working: as though thou saidst with saint Paule, I forget those things which be before me, thou hast the 120 psalme.

83 If thou be holden in thraldome vnder straieng and wandring thoughts, and féelest thy selfe drawne by them, whereof thou art sorry, then stay thy selfe from thencefoorth, and tarry where thou hast found thy selfe in fault, sit there

downe and mourne thou also as the Hebrue people did, and say with them the 137 psalme.

84 If thou perceiuest that temptations be sent to proue thee, thou oughtest after such temptations to giue God the thanks, and say the 139 psalme.

85 If yet thou be in bondage by thine enimies, and wouldst fayne be deliuered, say the 140 psalme.

86 If thou wouldst pray and make supplication, say the 141, 142, 143 psalms.

87 If anie tyrannous enimie rise vp against the people, feare thou not no more than Dauid did Goliah, but beleeue like Dauid, and sing the 144 psalme.

88 If thou art elect out of low degree, especiallie before others to some vocation to serue thy brethren, aduance not thy selfe too high against them in thine owne power, but giue God his glorie who did chuse thee, and sing thou the 145 psalme.

89 If thou wilt sing of obedience, praising God with Alleluya, thou hast the 105, 106, 107, 108, 111, 112, 113, 114, 115, 117, 135, 136, 146, 147, 148, 149, and 150 psalmes.

90 If thou wilt sing speciallie of our sauiour Christ, thou hast of him in euerie psalme, but most cheefly in the 25, 45, 110 psalms.

91 Such psalms as shew his lawfull generation of his father, and his corporall presence, be the 11, 69 psalms.

92 Such as do prophecie before of his most holy crosse and passion, telling how many deceitfull assaults he sustained for vs, and how much he suffered, be the 2, 119 psalms.

93 Such as expresse the malitious enmities of the Iewes, and betraieng of Iudas, are the 21, 50, 55, 69, 72, 109 psalms.

94 Such as describe his agonie in his passion, death and sepulchre be the 22, 38 psalms.

95 For his dominion and presence in the flesh, read the 116 psalme.

96 Such as shew the glorious resurrection of his bodie be the 24, 47 psalme.

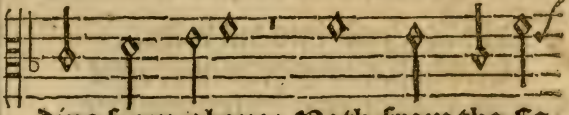
97 Such as set out his ascention into heauen are the 23, 96, 98, 99 psalms.

98 And that he sitteth on the right hand of his father, the 110 psalme maketh manifest.

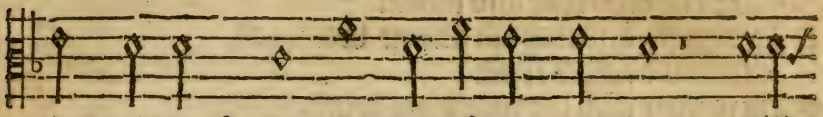
99 Such as shew that he hath authoritie of his father to iudge, expressing his iudiciall power, both in condemning the diuell and all wicked nations, are the 72, 50, 82 psalms.

FINIS.

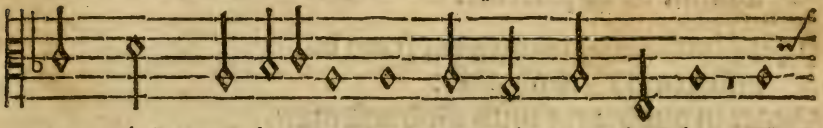
Ome holie Ghost eternall God, procee-



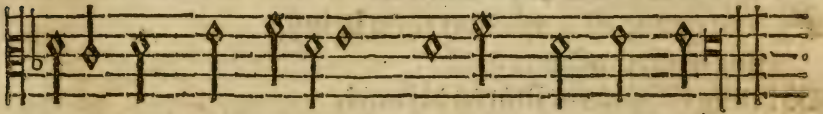
ding from aboue: Both from the Fa-



ther and the Sonne, the God of peace and loue. 2. Visite



our minds and into vs thy heauenlie grace inspire: That



in all truth and godlinesse, we may haue true desire.

3 Thou art the verie comforter,
in all woe and distresse:
The heauenlie gift of God most high,
which no toong can expresse.
4 The fountaine and the liuelie spring,
of ioy celestiall:
The fire so bright, the loue so cleare,
and vnction spirituall.

5 Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithfull hearts writing thy law,
the finger of Gods hand.

6 According to thy promise made,
thou giuest speech of grace:
That through thy helpe, the praise of God,
may stand in euerie place.

7 O holie ghost, into our wits,
send downe thy heauenlie light:
Kindle our hearts with feruent loue,
to serue God daie and night.

8 Strength and stablish all our weaknes,
so feeble and so fraile:
That neither flesh the world nor deuill,
against vs do preuaile.

9 Put backe our enemies far from vs,
and grant vs to obtaine:
Peace in our hearts with God and man,
without grudge or disdaine.

10 And grant O Lord that thou being,
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

11 To vs such plentie of thy grace,
good Lord grant we thee praie:
That thou maist be our comforter,
at the last dreadfull daie.

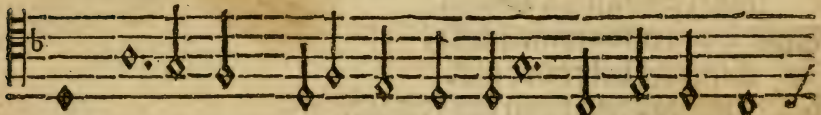
12 Of all strife and dissention,
O Lord dissolue the bands:
And make the knots of peace and loue,
throughout all christian lands.

13 Grant vs (O Lord) through thee to know
the father most of might:
That of his deare beloued sonne,
we may attaine the sight.

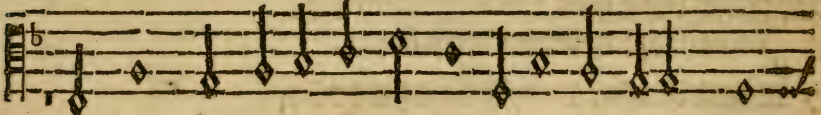
14 And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

15 Laud and praise be to the father,
and to the sonne equall:
And to the holie spirit also,
one God coeternall,
16 And praie we that the onlie sonne,
vouchsafe his spirit to send:
To all that do profesſe his name,
vnto the worlds end.

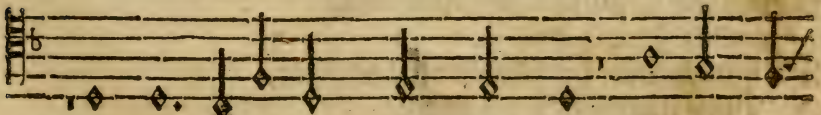
¶ *The humble sute of a sinner. M.*



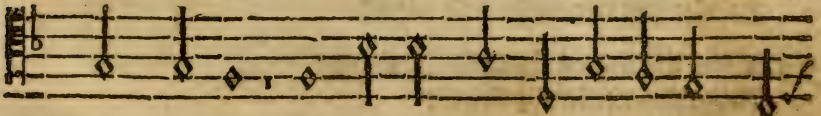
1 O Lord of whom I do depend, behold my carefull hart,



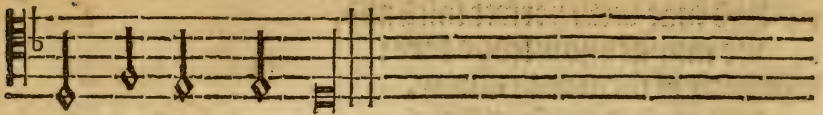
and when thy will & pleasure is, releaſe me of my smart.



Thou seest my sorrows what they are, my griefe is



knowne to thee, and there is none that can remoue, or



take the same from mee.

3 But onlie thou whose aid I craue,
whose mercie still is prest:
To ease all those that come to thee,
for succour and for rest.
4 And sith thou seest my restlesse eies,
my teares and greeuous grone:
Attend vnto my sute (O Lord,)
marke well my plaint and mone.

5 For sinne hath so inclosed me,
and compast me about:
That I am now remedilesse,
if mercie helpe not out.
6 For mortall man can not release,
or mitigate this paine:
But euen thy Christ, my Lord, and God
which for my sinnes was slaine.

7 Whose bloudie wounds are yet to see,
though not with mortall eie:
Yet do thy Saints behold them all,
and so I trust shall I.
8 Though sinne doth hinder me a while,
when thou shalt see it good:
I shall enioy the sight of him,
and see his wounds and bloud.

9 And as thine angels and thy saints,
do now behold the same:
So trust I to possesse that place,
with them to praise thy name.

10 But whiles I liue here in this vale,
where sinners do frequent:
Assist me euer with thy grace,
my sinnes still to lament.

11 Least that I tread in sinners trace,
and giue them my consent:
To dwell with them in wickednesse,
whereto nature is bent.

12 Onely thy grace must be my stay,
least that I fall downe flat:
And beyng downe, then of my selfe,
can not recouer that.

13 Wherfore this is yet once againe,
my sute, and my request:
To graunt me pardon for my sinne,
that I in thee may rest.

14 Then shall my heart, my toong & voice
be instruments of praise:
And in thy church and house of saints,
sing psalmes to thee alwaies.

Venite exultemus. Psal. xcv.

O Come and let vs now reioice,
and sing vnto the Lord:
And to our onlie sauiour,
also with one accord.

2 And let vs come before his face,
with inward reuerence:
Confessing all our former sinnes,
and that with diligence.

3 To thanke him for his benefits,
alwaie distributing:

Wherefore to him right ioifullie,
in pſalmes now let vs ſing.
4 And that becauſe that God alone,
is Lord magnificent:
And eke aboue all other gods,
a king omnipotent.

5 His people doth not he forſake,
at any time or tide:
And in his handes are all the coaſts,
of all the world ſo wide.
6 And with his louing countenaunce,
he looketh euery where:
And doth behold the tops of all,
the mountaines far and neare.

7 The ſea and all that is therein,
are his for he them made:
And eke his hand hath faſhioned,
the earth, which doth not fade.
8 O come therefore and worſhip him,
and downe before him fall:
And let vs weepe before the Lord,
the which hath made vs all.

9 He is our God, our Lord and King,
and we his people are:
His flocke and ſheepe of his paſture,
on whom he taketh care:
10 This daie if ye do heare his voice,
yet harden not your hart:
As in the bitter murmuring,
when ye were in deſert.

11 Which thing was of their negligence,
committed in the time:

Of trouble, in the wildernesse,
a great and greeuous crime.
12 Whereas your fathers tempted me,
and tryed me euery way:
They proued me, and saw my works,
what I could do or say.

13 This fortie yeares haue I been grieued
with this generation:
And euermore I sayd, they erred
in their imagination. (hted,
14 Wherewith their harts were so re com-
long time and manie daies:
Wherfore I know assuredlie,
they haue not knowne my waies.

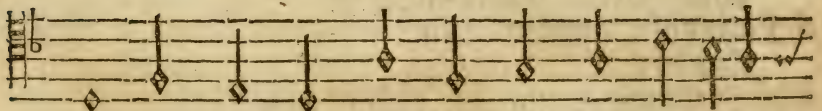
15 To whom I in mine anger swore,
that they should not be blest:
Nor see my ioy celestiall,
nor enter in my rest.

Gloria patri.

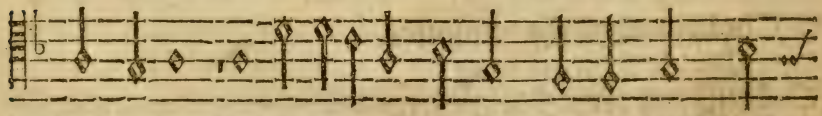
All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Sonne,
And to the holie Ghost.

As it in the beginning was,
For euer heeretofore:
And is now at this present time
And shall be euermore.

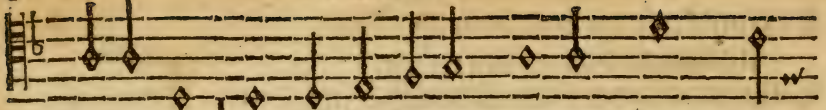
¶ *The song of S. Ambrose, called*
Te Deum.



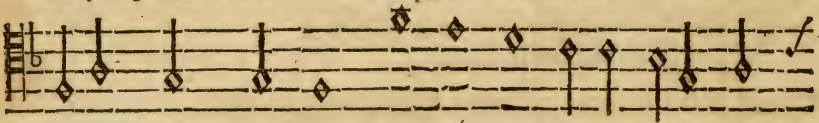
1 We praise thee God, wee knowledge thee, the onelie



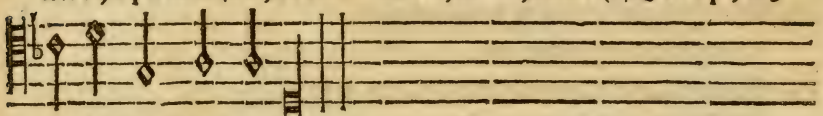
Lord to be: And as eternall Father, all the earth doth
worship



worship thee. To thee all Angels crie, the heauens and



all the powers therein 2 To thee Cherub & Seraphin,



to crie they do not lin.

3 O holie, holie, holie Lord,
of Saboth Lord the God:
Through heauen & earth thy praise is spred,
and glorie all abroad.

4 Th'apostles glorious companie,
yeeld praises vnto thee:
The prophets goodlie fellowship,
praise thee continuallie.

5 The noble and victorious host,
of martyrs sound thy praise:
The holie church throughout the world,
doth knowledge thee alwaies.

6 Father of endlesse maiestie,
they do acknowledge thee:
Thy Christ thine honorable, true,
and onlie sonne to be.

7 The holie ghost the comforter,
of glorie thou art king:
O Christ and of the Father art,
the sonne euerlasting.

8 When sinfull mans decaie in hand,
thou tookest to restore:
To be inclosde in virgins womb,
thou diddest not abhorre.

9 When thou hadst ouercome of death,
the sharp and cruell might:
Thou heauens kingdome didst set ope,
to each beleeuing wight.

10 In glorie of the Father thou,
doest sit, on Gods right hand:
We trust that thou shalt come our iudge,
our cause to vnderstand.

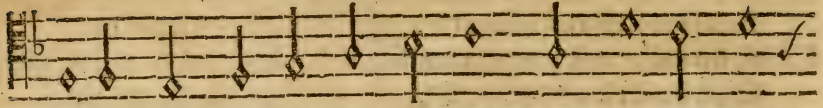
11 Lord help thy seruants whom thou hast,
bought with thy precious blood:
And in eternall glorie, set
them with thy Saints so good.

12 O Lord do thou thy people saue,
blesse thine inheritance:
Lord gouerne them, and Lord do thou,
for euer them aduance.

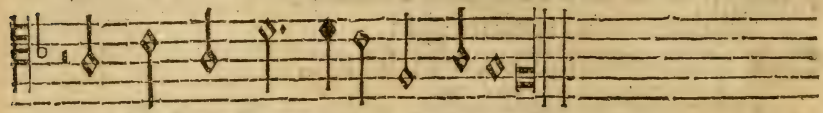
13 We magnifie thee daie by daie,
and world withouten end:
Adore thy holie name O Lord,
vouchsafe vs to defend.

14 From sin this daie. Haue mercie Lord,
haue mercy on vs all:
And on vs (as we trust in thee)
Lord let thy mercy fall.

15 O Lord, I haue reposed all,
my confidence in thee:
Put to confounding shame therefore,
Lord let me neuer bee.



1 O all yee woꝛkes of God the Loꝛd, bleſſe ye the Loꝛd,



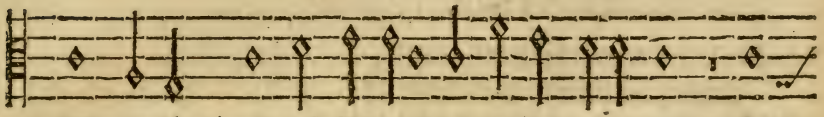
pꝛaiſe him and magnifie him foꝛ euer.

2 O ye the angels of the Loꝛd, bleſſe ye the Loꝛd, &c.
3 O ye the ſtarrie heauens hie, bleſſe ye the Loꝛd, &c.
4 O ye waters aboue the ſkie, bleſſe ye the Loꝛd, &c.
5 O all ye powers of the Loꝛd, bleſſe ye the Loꝛd, &c.
6 O ye the ſhining ſun and moone, bleſſe ye the Loꝛd, &c.
7 O ye the gliſtring ſtars of heauen, bleſſe ye the Loꝛd, &c.
8 O ye the ſhowers & dꝛopping dew, bleſſe ye the Loꝛd, &c.
9 O ye the blowing winds of God, bleſſe ye the Loꝛd, &c.
10 O ye the fire and warming heat, bleſſe ye the Loꝛd, &c.
11 Ye winter and the ſummer tide, bleſſe ye the Loꝛd, &c.
12 O ye the dewes & binding froſts, bleſſe ye the Loꝛd, &c.
13 O ye the froſt and chilling cold, bleſſe ye the Loꝛd, &c.
14 O ye congeled iſe and ſnow, bleſſe ye the Loꝛd, &c.
15 O ye the nights & lightſome daies, bleſſe ye the Loꝛd, &c.
16 O ye the darkneſſe and the light, bleſſe ye the Loꝛd, &c.
17 O ye the lightnings & the clouds, bleſſe ye the Loꝛd, &c.
18 O let the earth eke bleſſe the Loꝛd, bleſſe ye the Loꝛd, &c.
19 O ye the mountaines and the hils, bleſſe ye the Loꝛd, &c.
20 O all ye greene things on the earth, bleſſe ye the Loꝛd, &c.
21 O ye the euer ſpꝛinging wels, bleſſe ye the Loꝛd, &c.
22 O ye the ſeas and ye the flouds, bleſſe ye the Loꝛd, &c.
23 Whales & all that in the waters mooue, bleſſe ye Loꝛd, &c
24 O all ye flieng foules of the aire, bleſſe ye the Loꝛd, &c.
25 O all ye beaſts and cattell eke, bleſſe ye the Loꝛd, &c.

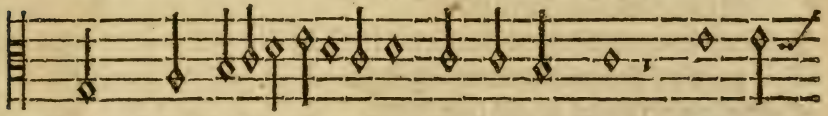
26 O ye

26 O ye the childzen of mankind, bleſſe ye the Lozd, &c.
27 Let Iſraell eke bleſſe the Lozd, bleſſe the Lozd, &c.
28 O ye the pzieſts of God the Lozd, bleſſe ye the Lozd, &c.
29 O ye the ſeruants of the Lozd, bleſſe ye the Lozd, &c.
30 Ye ſpirits & ſoules of righteous men, bleſſe ye ỹ Lozd, &c.
31 Ye holie and ye meeke of heart, bleſſe ye the Lozd, &c.
32 O Ananias bleſſe the Lozd, bleſſe thou the Lozd, &c.
33 O Azarias bleſſe the Lozd, bleſſe thou the Lozd, &c.
34 And Miſaell bleſſe thou the Lozd, bleſſe thou ỹ Lozd, &c.

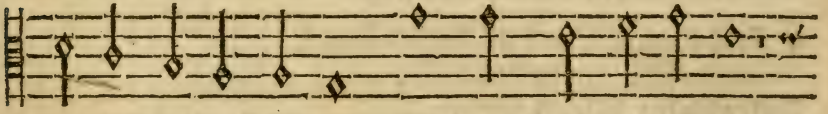
¶ *The ſong of Zacharias, called*
Benedictus.



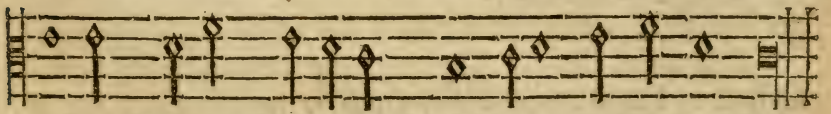
1 The onlie Lozd of Iſraell be pzaiſed euermoze. Foz



thzough his viſitation, & mercie kept in ſtoze. 2 His peo-



ple now he hath redeemd, that long hath been in thzall:



& ſpzead abzoad his ſauing health vpon his ſeruants all.

3 In Dauids houſe his ſeruant true,
according to his mind:
And alſo his annointed king,
as we in ſcripture find.

4 As by his holie prophets all,
oft times he did declare:
The which were since the world began,
his waies for to prepare.

5 That we might be deliuered,
From those that make debate:
Our enimies and from the hands,
of all that do vs hate.
6 The mercie which he promised,
our fathers to fulfill,
And thinke vpon his couenant made,
according to his will.

7 And also to performe the oth,
which he before had sworne:
To Abraham our father deere,
for vs that were forlorne.
8 That he would giue himselfe for vs,
and vs from bondage bring:
Out of the hands of all our foes,
to serue our heauenlie king.

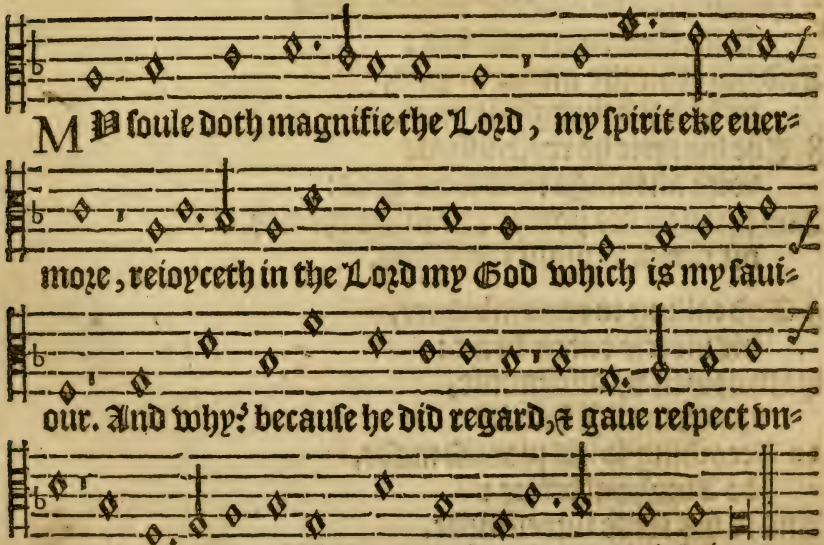
9 And that without all maner feare,
and eke in righteousnesse:
And also for to lead our life,
in stedfast holinesse.
10 And ỹ (O child) which now art borne,
and of the Lord elect:
Shalt be the Prophet of the highest,
his wayes for to direct.

11 For thou shalt goe before his face,
for to prepare his waies:
And also for to teach his will,
and pleasure all the daies.

12 To giue them knowledge, how ỹ their,
saluation is neere:
And that remission of their sinnes,
is through his mercie meere.

13 Whereby the daie spring from on high,
is come vs for to visit:
And those for to illuminat,
which do in darkenesse sit.
14 To lighten those that shadowed be,
with death, and eke oppress:
And also for to guide their feete,
the way to peace and rest.

The song of blessed Marie called
Magnificat.



3 For now behold all nations,
and generations all:

From

From this time foorth for euermore,
shall me right blessed call.
4 Because he hath me magnified,
which is the Lord of might:
Whose name be euer sanctified,
and praised day and night.

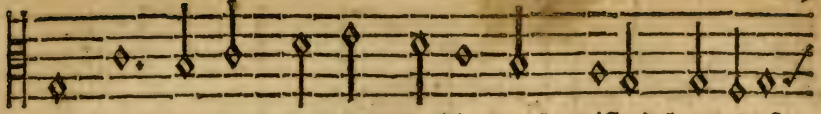
5 For with his mercie and his grace,
all men he doth inflame:
Throughout all generations,
to such as feare his name:
6 He shewed strength with his great arme,
and made the proud to start:
With all imaginations,
that they bare in their hart.

7 He hath put downe the mightie ones,
from their supernall seat:
And did exalt the meeke in hart,
as he hath thought it meet.
8 The hungrie he replenished,
with all things that were good:
And through his power, he made the rich,
oft times to want their food.

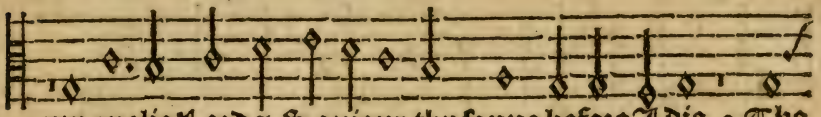
9 And calling to remembrance,
his mercie euerie deale:
Hath holpen vp assistantlie,
his seruant Israell.
10 According to his promise made,
to Abraham before:
And to his seede successiuelie.
to stand for euermore.

¶ *The song of Simion, called*
Nunc dimittis.

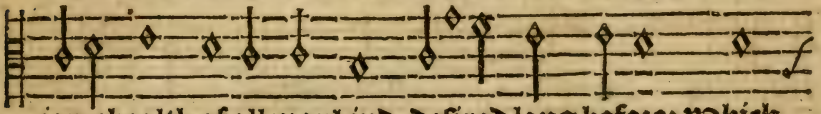
1 O Lord,



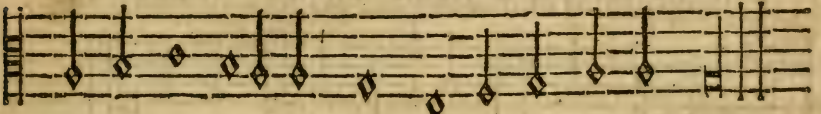
1 O Lord, because my harts desire hath wished long to see,



my onelie Lord & Sauiour thy sonne before I die. 2 The



ioy & health of all mankind, desired long before: which

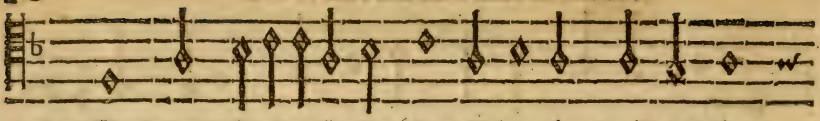


now is come into the world, of mercie bringing store.

3 Thou sufferest thy seruant now,
in peace for to depart:
According to thy holie word,
which lighteneth my hart.
4 Because mine eies which thou hast made
to giue my bodie light:
Haue now beheld thy sauing health,
which is the Lord of might.

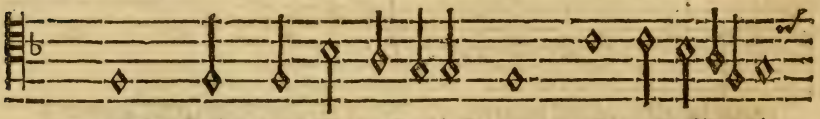
5 Whom thou mercifullie hast set,
of thine abundant grace:
In open sight and visible
before all peoples face.
6 The Gentiles to illuminate,
and sathan ouerquell:
And eke to be the glorie of,
thy people Israell.

1 What

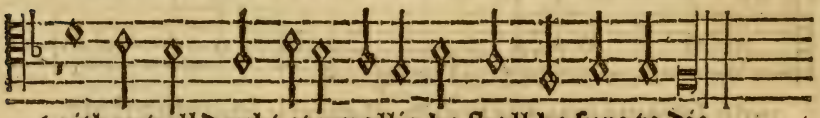


WHat man soeuer he be that saluation will atteine:

The catholike beleefe he must before all things reteine.



2. Which faith vnlesse he holie keepe: and vndefiledlie:



without all doubt eternallie, he shall be sure to die.

3 The Catholike beliefe is this,
that God we worship one:
In trinitie, and trinitie
in vnitie alone.

4 So as we neither do confound,
the persons of the three:
Nor yet the substance whole of one,
in sunder parted be.

5 One person of the father is,
an other of the sonne:
An other person proper of,
the holie Ghost alone.

6 Of father, sonne, and holie Ghost,
but one the Godhead is:
Like glorie coeternall eke,
the maiestie likewise.

7 Such

7 Such as the father is, such is
the sonne in ech degree:
And such also we do beleeue,
the holie Ghost to bee.
8 Uncreate is the Father, and
uncreate is the Sonne:
The holy Ghost uncreate, so
uncreate is echone.

9 Incomprehensible Father is,
incomprehensible Sonne:
And comprehensible also is,
the holy Ghost of none.
10 The Father is eternall, and
the Sonne eternall so:
And in like sort, eternall is
the holy Ghost also.

11 And yet though we beleue, that ech
of these eternals bee:
Yet there but one eternall is,
and not eternals three.
12 As ne incomprehensible we,
ne yet uncreate three:
But one incomprehensible, one
uncreate hold to bee.

13 Almightie so the Father is,
the Sonne almightie so:
And in like sort, almightie is,
the holy Ghost also.
14 And albeit, that euery one
of these almightie bee:
Yet there but one almightie is,
and not almighties three.

15 The Father God is, God the Sonne,
God holy Ghost also:
Yet are there not three Gods in all,
but one God and no mo.
16 So likewise Lord the Father is,
and Lord also the Sonne:
And Lord the holy Ghost, yet are
there not three Lords but one.

17 For as we are compeld to grant,
by Christian veritie:
Ech of the persons by himselfe,
both God and Lord to be.
18 So Catholicke religion,
forbiddeth vs alway:
That either Gods be three, or that
there Lords be three to say.

19 Of none the Father is, ne made
ne create, nor begot:
The Sonne is of the Father, not
create, nor made, but got.
20 The holy Ghost is of them both,
the Father, and the Sonne:
Ne made, ne create, nor begot,
but doth proceed alone.

21 So we one Father hold, not three,
one Sonne also not three:
One holy Ghost alone, and not
three holy Ghosts to bee.
22 None in this trinitie, before
nor after other is:
Nor greater any then the rest,
ne lesser be likewise.

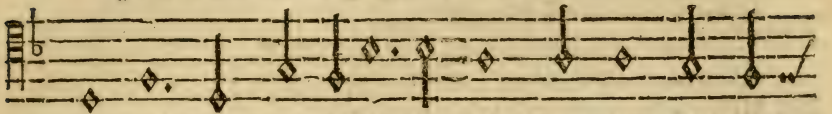
23 But euery one among themselues,
of all the persons three:
Together coeternall all,
and all coequall bee.
24 So vnitie in trinitie,
as said it is before:
And trinitie in vnitie,
in all things we adore.
25 Therfore, what man soeuer that
saluation will atteine:
This faith touching the trinitie,
of force he must reteine.
26 And needfull to eternall life,
it is, that euery wight:
Of the incarnating of Christ,
our Lord, beleue aright.
27 For this the right faith is, that we
beleeue and eke do know:
That Christ our Lord the Sonne of God,
is God and man also.
28 God of his Fathers substaunce, got
before the world began:
And of his mothers substance, borne
in world a very man.
29 Both perfect God and perfect man,
in one, one Iesus Christ:
That doth of a reasonable soule,
and humaine flesh subsist.
30 Touching his Godhead, equall with
his Father God is hee:
Touching his manhood, lower then
his Father in degree.
31 Who though he be both very God,

and verie man also:
Yet is he but one Christ alone,
and is not persons two.
32 One, not by turning of Godhead
into the flesh of man:
And by taking manhood to God,
this being one began.
33 All one, not by confounding of
the substaunce into one:
But onely by the vnitie,
that is of one person.
34 For as the reasonable soule,
and flesh, but one man is:
So in one person God and man,
is but one Christ likewise.
35 Who suffered for to saue vs all,
to hell he did descend:
The third day rose agayne from death,
to heauen he did ascend.
36 He sits at the right hand of God,
th'almightie Father there:
From thence to iudge the quicke and dead,
againe he shall retire.
37 At whose returne, all men shall rise
with bodies new restord:
And of their owne works, they shall geue
account vnto the Lord.
38 And they into eternall life,
shall go that haue done well:
Who haue done ill, shall go into
eternall fire to dwell.
39 This is the Catholike beliefe,
who doth not faithfullie:

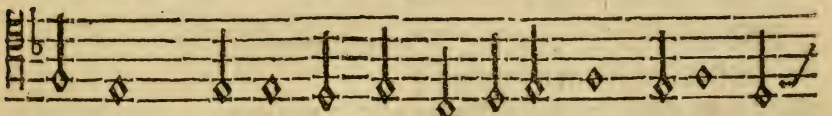
Beleeue

Beleeue the same, without all doubt,
he saued cannot be.
To father, sonne and holie Ghost,
all glorie be therefore:
As in beginning was is now,
and shall be euermore.

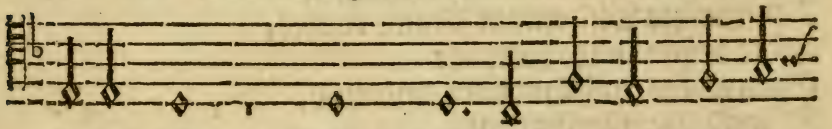
¶ *The Lamentation of a sinner. M.*



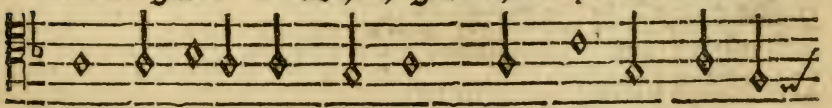
1. O Lord turne not away thy face, from him that lieth



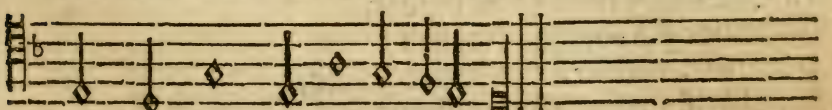
prostrate: Lamenting sore his sinfull life, before thy



mercie gate. 2 Which gate thou openest wide to



those that do lament their sin: Shut not that gate a-



gainst me Lord, but let me enter in.

3 And call me not to mine accounts,
how I haue liued here:
For then I know right well O Lord,
how vile I shall appeare.

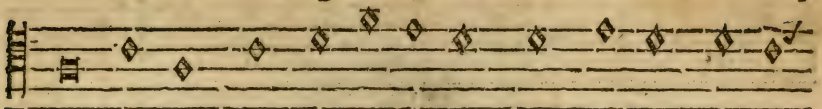
4 I neede not to confesse my life,
I am sure thou canst tell:
What I haue bene, and what I am
I know thou knowest it well.

5 O Lord ỹ knowest what things be past,
and eke the things that be:
Thou knowest also what is to come,
nothing is hid from thee.
6 Before the heauens & earth were made,
thou knowest what things were then:
As all things els that hath bene since,
among the sonnes of men.

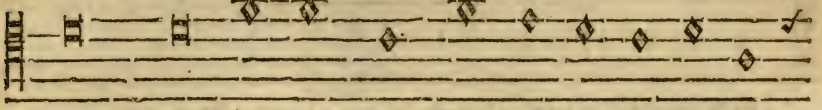
7 And can the things that I haue done,
be hidden from thee then?
Nay, nay, thou knowest them all (O Lord)
where they were done and when.
8 Wherfore with teares I come to thee,
to begge and to entreat:
Euen as the child that hath done euill,
and feareth to be beat.

9 So come I to thy mercy gate,
where mercy doth abound:
Requiring mercy for my sinne,
to heale my deadly wound.
10 O Lord, I need not to repeat,
what I do begge or craue:
Thou knowest O Lord, before I aske,
the thing that I would haue.

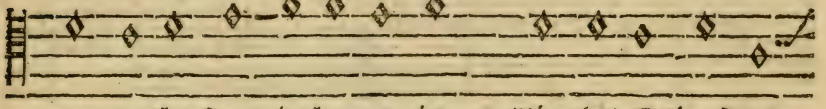
11 Mercie good Lord, mercie I aske,
this is the totall summe:
For mercie Lord is all my sute,
Lord let thy mercie come.



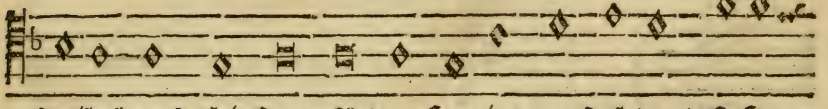
1. Our Father which in heauen art, Lord hallowed be thy



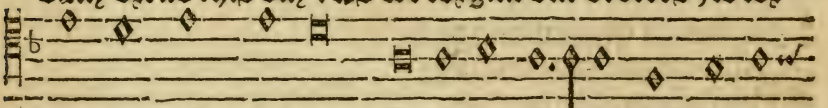
name: Thy kingdom come, Thy will be done in earth,



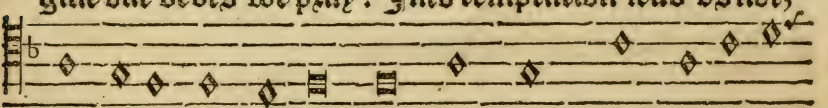
euen as the same in heauen is. 2. Giue vs O Lord our



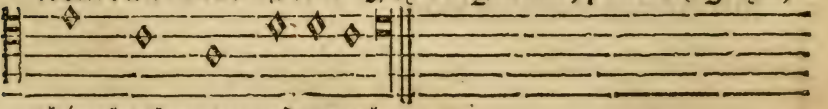
daily bread this day: As we forgiue our debters, so for-



giue our debts we pray. Into temptation lead vs not,

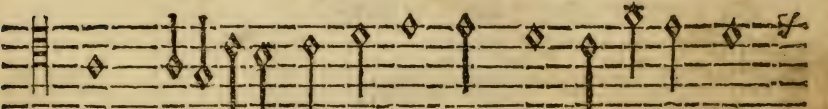


from euil make vs free: For kingdome, power & glorie,



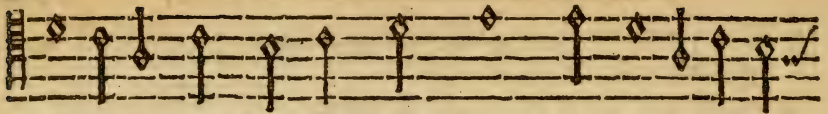
thine both now and euer be.

Audi Israel. Exod. 20. N.

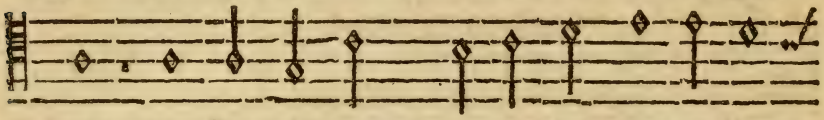


1 Harke Israel, & what I say, giue heed to vnderstand:

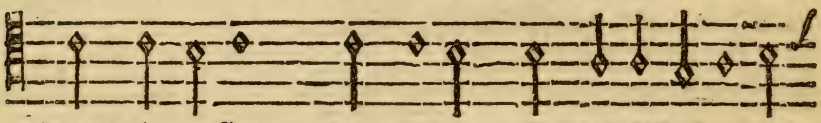
I am



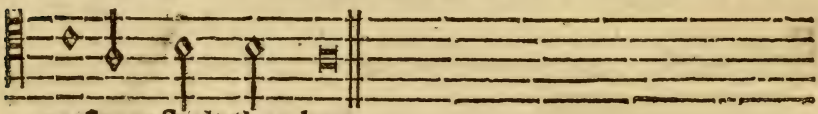
I am the Lord thy God that brought thee out of Egypt



land, euen from the house wherein thou didst in thral-



dome liue a slaue: None other gods at all before my



presence shalt thou haue.

3 No maner grauen image shalt,
thou make at all to thee:
Nor any figure like by thee,
shall conterfaited bee.

4 Of any thing in heauen aboue,
nor in the earth below:
Nor in waters beneath the earth,
to them thou shalt not bow.

5 Nor shalt them serue: the Lord thy God,
a iealous God am I:
That punish parents faults, vnto
the third and fourth degree.

6 Upon their children that me hate,
and mercie do display:
To thousands of such as me loue,
and my precepts obay.

The

7 The name thou of the Lord thy God,
in vaine shalt neuer vse:
For him that takes his name in vaine,
the Lord shalt not excuse.
8 Remember that thou holie keepe,
the sacred Sabaoth day:
Six daies thou labour shalt, and do
thy needfull works alway.

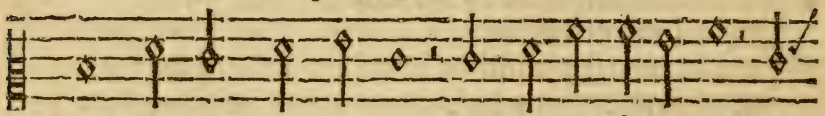
9 The seuenth day is set by the Lord,
thy God to rest vpon:
No worke then shalt thou do in it,
ne thou nor yet thy son.
10 Thy daughter, seruant nor handmaid,
thine ore nor yet thine asse:
Nor stranger that within thy gates,
hath his abiding place.

11 For in six daies God heauen and earth,
and all therein did make:
And after those, his rest he did
vpon the seuenth day take.
12 Wherfore he blest the day, that he
for resting did ordaine:
And sacred to himselfe alone,
appointed to remaine.

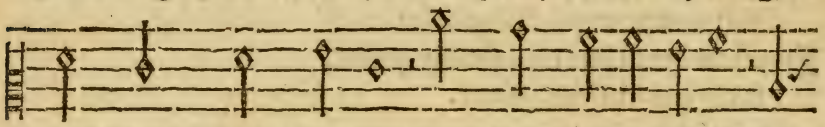
13 Yeld honor to thy parents, that
prolongd thy daies may bee:
Upon the land, the which the Lord
thy God hath geuen thee.
14 Thou shalt not murther. Thou shalt not
commit adultery:
Thou shalt not steale. Nor witnesse false
agaynst thy neighbour be.

15 Thou shalt not couet house that to,
thy neighbour doth belong:
Ne couet shalt in hauing of,
his wife, to do him wrong.
16 Nor his seruant, nor his maid,
nor oxe, or asse of his:
Nor any other thing, that to
thy neighbour proper is.

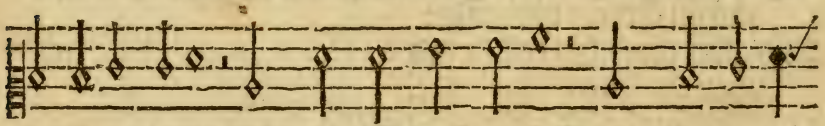
¶ *The complaint of a sinner.*



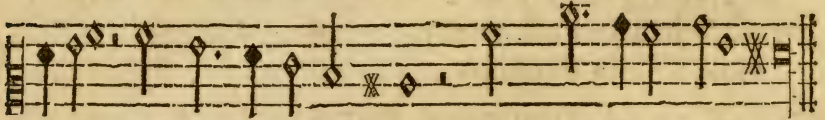
Where righteousnes doth say, Lord for my sinful part, In



wrath thou shouldst me pay, vengeance for my desert: I



can it not denie, but needs I must confesse, how that conti-



nually, thy laws I do trãsgresse. Thy laws I do trãsgresse.

But if it be thy will, with sinners to contend:
Then all thy flocke shall spill, and be lost without end.
For who liueth here so right, that rightlie he can say:
He sinneth not in thy sight, full oft and euerie day.
The scripture plaine telleth me, the righteous man offendeth:
Seuen times a day to thee, whereon thy wrath dependeth.

So

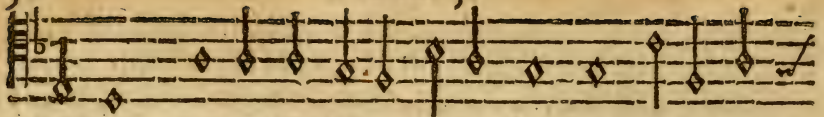
So that the righteous man, doth walke in no such path:
But he falth now and than, in danger of thy wrath.
Then sith the case so stands, that euen ỹ man right wise:
Falth oft in sinnefull bands, whereby thy wrath may rise.
Lord I that am vniust, and righteousnesse none haue:
Whereto then shall I trust, my sinnefull soule to saue.
But trulie to that post, whereto I cleaue and shall:
Which is thy mercie most: Lord let thy mercie fall.
And mittigate thy mood, or else we perish all:
The price of this thy bloud, wherein mercie I call.
The scripture doth declare, no drop of bloud in thee:
But that thou didst not spare, to shed ech drop for me.
Now let those drops most sweet, so moist my heart so drie:
That I with sinne repleat, may liue and sinne may die.
That being mortified, this sinne of mine in me:
I may be sanctified, by grace of thine in thee.
So that I neuer fall, into such mortall sinne:
That my foes infernall, reioice my death therein.
But vouchsafe me to keepe, from those infernall foes:
And from that lake so deepe, whereas no mercie growes.
And I shall sing the songs, confirmed with the iust:
That vnto thee belongs, which art mine onlie trust.

PSALMES OF DAVID
in Meetre.

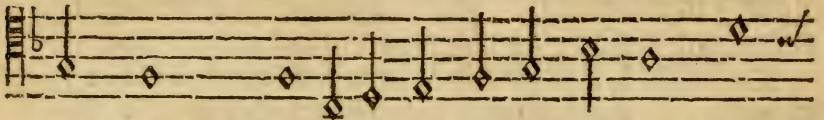
Beatus vir. Psal. j. T. S.

¶ This Psalme is set first as a preface to exhort all godlie men to studie and meditate the heauenlie wisedome: for they be blessed that so do: but the wicked contemners thereof at length shall come to miserie.

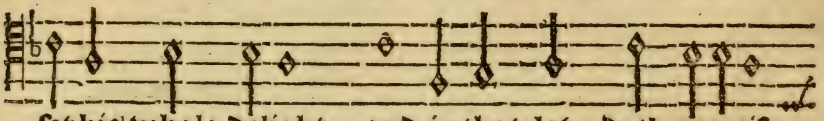
THe man is blest that hath not bent, to wicked reed his



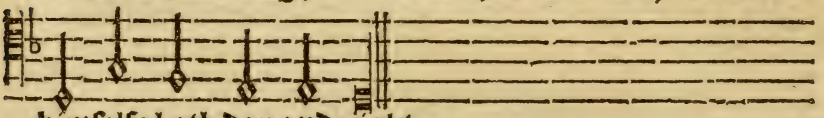
his eare: nor led his life as sinners do, nor sat in scor-



ners chaire. 2. But in the law of God the Lord, doth



set his whole delight: and in that law doth exercise



himselfe both day and night.

3 He shalbe like the tree, that groweth
fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.
4 Whose leafe shall neuer fade nor fall,
but florish still and stand:
Euen so all things shall prosper well,
that this man takes in hand.

5 So shall not the vngodlie men,
they shalbe nothing so:
But as the dust which from the earth,
the windes driue to and fro.
6 Therfore shall not the wicked men,
in iudgement stand vpright:
Nor yet the sinners with the iust,
shall come in place or sight.

7 For why? the way of godly men,
vnto the Lord is knowne:
And eke the way of wicked men,
ſhall quite be ouerthrowne.

Quare fremuerunt. Pſal. ij. T. S.

¶ Dauid reioiceth, that albeit enemies, and worldlie power rage, God will aduance his kingdome, euen to the farthest end of the world. Therefore he exhorteth princes humbly to ſubmit themſelues vnder the ſame. Herein is ſignified Chriſt & his kingdome.

{ Sing this to the tune of the 1 pſalm. }

WHy did the Gentils tumults raiſe?
what rage was in their braine?
Why did the Jewiſh people muſe,
ſeeing all is but vaine?
2 The kinges and rulers of the earth,
conſpire, and are all bent.
Againſt the Lord and Chriſt his ſonne,
which he among vs ſent.

3 Shall we be bound to them? ſay they,
let all their bands be broke:
And of their doctrine and their law,
let vs reiect the yoke.
4 But he that in the heauen dwelleth,
their doings will deride
And make them all as mocking ſtocks,
throughout the world ſo wide.

5 For in his wrath the Lord will ſay,
to them vpon a day:
And in his fury trouble them,
and then the Lord will ſay.
6 I haue annointed him my king,
vpon my holy hill:
I will therfore Lord preach thy lawes,
and eke declare thy will.

7 For in this wiſe the Lord himſelfe,
did ſay to me I wot:
Thou art my deare and onely ſonne,
to day I thee begot.
8 All people I will geue to thee,
as heires at thy requeſt:
The ends and coaſts of all the earth,
by thee ſhalbe poſſeſt.

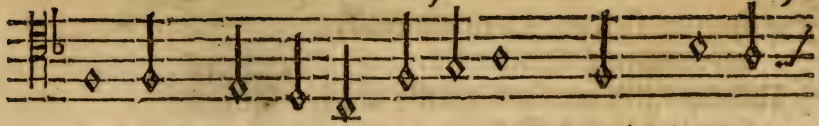
9 Thou ſhalt them bruſe euen with a mace,
as men vnder foot trod:
And as the potters ſheards, ſhall breake
them with an iron rod.
10 Now ye O kinges and rulers all,
be wiſe therefore and learnd:
By whom the matters of the world,
be iudged and diſcernd.

11 See that ye ſerue the Lord aboue,
in trembling and in feare:
See that with reuerence ye reioice,
to him in like maner.
12 See that ye kiſſe and eke embrace,
his bleſſed ſonne I ſaie:
Leaſt in his wrath he ſuddenlie,
periſh in the mid waie.

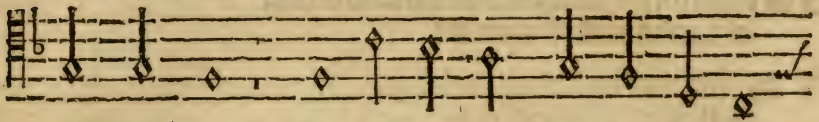
13 If once his wrath neuer ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in Chriſt,
ſhall happie be and bleſt.

Domine quid. Pſal. iij. T. S.

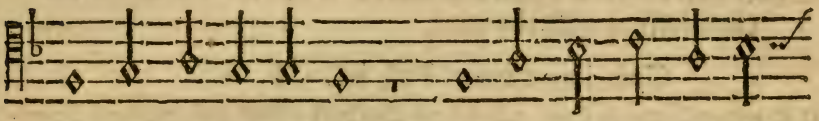
¶ Dauid driuen out of his kingdome by his ſonne Abſalon, was greatlie tormented in mind for his ſinne. Therefore he calleth vpon God, and is bold in his promiſes againſt the terrors both of enemies and preſent death. Then he reioiceth for the victorie giuen to him and the church, ouer their enimies.



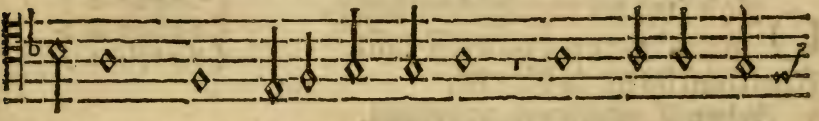
1. O Lord, how are my foes increaſt, which vexe me



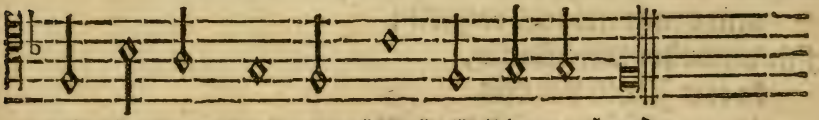
more and more? They kill my heart when as they ſay,



God can him not reſtore. 2. But thou O Lord art my



defence, when I am hard beſtead: My worſhip and



mine honour both, and thou holdſt vp my head.

4 Then with my voice vpon the Lord,
I did both call and crie:
And he out of his holie hill,
did heare me by and by.
5 I laid me downe and quietlie,
I ſlept and roſe againe:
For why? I know aſſuredlie,
the Lord will me ſuſtaine.

6 If ten thouſand had hemd me in,
I could not be afraid:

For thou art still my Lord my God,
my sauiour and my aide.
7 Rise vp therefore saue me my God,
for now to thee I call:
For thou hast broke the cheeks and teeth,
of these wicked men all.

8 Saluation onlie doth belong,
to thee O Lord aboue:
Thou dost bestow vpon thy folke,
thy blessing and thy loue.

Cum inuocarem. Psal. iiij. T. S.

¶ Dauid persecuted by Saul, calleth vpon God with assured trust, reproueth his enimies for resisting his dominion, & preferreth the fauour of God before all treasure.

O God that art my righteousnesse,
Lord heare me when I call:
{ Sing this to the tune of the 1 psalm. }
Thou hast set me at libertie,
when I was bond and thrall.
2 Haue mercy Lord therfore on me,
and grant me this request:
For vnto thee vncessantly,
to crie I will not rest.

3 O mortall men, how long will ye
my glorie thus despise:
Why wander ye in vanitie,
and follow after lies?
4 Know ye, that good and godlie men,
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sinne not, but stand in awe therfore,
examine well your hart:
And in your chamber quietlie,
see you your selues conuart.

6 Offer to God the ſacrifice,
of righteouſneſſe, I ſay:
And looke that in the liuing Lord,
you put your truſt alway.

7 The greater ſort craue worldly goods,
and riches do embrace:
But Lord graunt vs thy countenaunce,
thy fauour and thy grace.
8 For thou thereby ſhalt make my hart,
more ioifull and more glad:
Then they that of their corne and wine,
full great increaſe haue had.

9 In peace therfore lie downe will I,
taking my reſt and ſleepe:
For thou onlie wilt me (O Lord)
alone in ſafetie keepe.

Verba mea auribus. Pſal. v. T. S.

¶ Dauid perſecuted by Doeg and Achitophel Sauls flatterers, calleth vpon God to puniſh their malice. Then aſſured of ſucceſſe, he conceiued comfort.

INcline thine eares vnto my words,
O Lord my plaint conſider:
And heare my voice, my king, my God
to thee I make my praier.
2 Heare me betime, Lord tarie not
for I will haue reſpect:
My praier early in the morne,
to thee for to direct.

{ Sing this to the tune of the iij. Pſal. }

3 And I will truſt through patience,
in thee my God alone:
That art not pleaſed with wickednesſe,
and ill with thee dwels none.

5 And in thy sight shall neuer stand,
these furious fooles O Lord:
Vayne workers of iniquitie,
thou hast alwaies abhord.

6 The liers and the flatterers,
thou shalt destroy them than:
And God will hate the bloud thirsty,
and the deceitfull man.
7 Therfore will I come to thy house,
trusting vpon thy grace:
And reuerently will worship thee,
toward thine holy place.

8 Lord lead me in thy righteousnesse,
for to confound my foes:
And eke the way that I shall walke,
before my face disclose.
9 For in their mouthes there is no truth,
their hart is foule and vaine:
10 Their throat an open sepulchre,
their tongues do glose and faine.

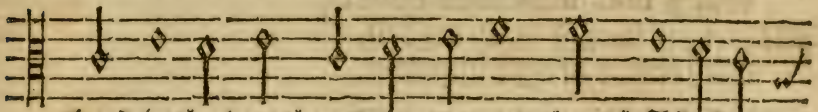
11 Destroy their false conspiracies,
that they may come to nought:
12 Subuert them in their heapes of sinne,
which haue rebellion wrought.
13 But those that put their trust in thee,
let them be glad alwayes:
And render thankes for thy defence,
and geue thy name the prayse.

14 For thou with fauour wilt increase,
the iust and righteous still:
And with thy grace as with a shield,
defend him from all ill.

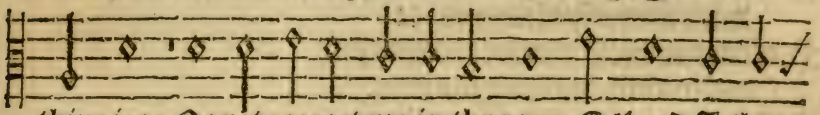
Domine

Domine in furore. Pſal. vj. T. S.

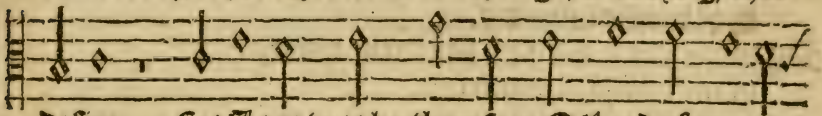
¶ Dauid for his ſinnes felt Gods hand, and conceiued the horror of euerlaſting death. Therefore he deſireth forgiuenesſe, and not to die in Gods indignation. Then ſuddenlie feeling Gods mercie, he rebuketh his enimies, who reioiced at his affliction.



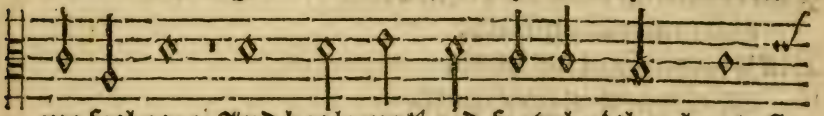
1. Lord in thy wrath reproue me not, though I deſerue



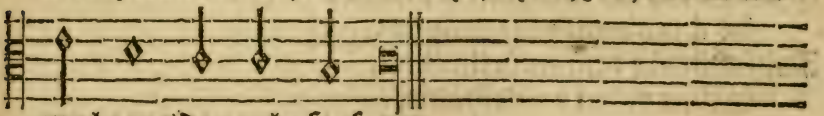
thine ire: Ne yet correct me in thy rage, O Lord I thee



deſire. 2. For I am weake, therefore O Lord of mercie



me forbeare: And heale me Lord, for why? thou knowſt



my bones do quake for feare.

3 My ſoule is troubled verie ſore,
and vexed vehementlie:
But Lord how long wilt thou delaie,
to cure my miſerie?

4 Lord turne thee to thy wonted grace,
my ſillie ſoule vp take:
O ſaue me not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead,
remembreth thee one whit:

Or who shall worshyp thee O Lord,
in the infernall pit?
6 So grieuous is my plaint and mone,
that I war wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim and waxeth old,
with anguish of my heart:
For feare of those that be my foes,
and would my soule subuert.
8 But now away from me all ye,
that worke iniquitie.
For why? the Lord hath heard the voice,
of my complaint and crie.

9 He heard not onlie the request,
and praier of my hart:
But it receiued at my hand,
and tooke it in good part.
10 And now my foes that vexed me,
the Lord will soone defame:
And suddenlie confound them all,
to their rebuke and shame.

Domine Deus meus. Psal. vij. T. S.

¶ Dauid falsely accused by Thus, Sauls kinsman, calleth God to be his defender. First, for that his conscience did not accuse him of anie euill towards Saule. Next that it touched Gods glorie to award sentence against the wicked. And so vpon Gods mercies and promises he waxeth bold, threatning that it shall fall on their necks, that which his enimies purposed for others.

O Lord my God, I put my trust,
and confidence in thee:
Saue me from them that me pursue,
and eke deliuer me.
2 Least like a lion he me teare,
and rend in peeces small:

{ Sing this to the tune of the iij. psal. }

whilst

Whilst there is none to succour me,
and rid me out of thrall.

3 O Lord my God, if I haue done
the thing that is not right:
Or els if I be found in fault,
or guiltie in thy sight.
4 Or to my friend rewarded ill,
or left him in distresse:
Which me pursued most cruelly,
and hated me causelesse.

5 Then let my foes pursue my soule,
and eke my life downe thrust:
Unto the earth, and also lay
mine honor in the dust.
6 Start vp O Lord now in thy wrath,
and put my foes to paine:
Performe thy kingdome promised,
to me, which wrong sustaine.

7 Then shall great nations come to thee,
and know thee by this thing:
If thou declare for loue of them,
thy selfe as Lord and king.
8 And thou that art of all men iudge,
O Lord now iudge thou me:
According to thy righteousnesse,
and mine integritie.

The second part.

9 Lord cease the hate of wicked men,
and be the iust mans guide:
10 By whom the secrets of all hearts,
are searched and descride.
11 I take my helpe to come of God,
in all my griefe and smart:

That doth preserue all those that be,
of pure and perfect hart.

12 The iust man and the wicked both,
God iudgeth by his power:
So that he feelth his mightie hand,
euen euerie day and houre.
13 Except he change his mind I die,
for euen as he should smite:
He whets his sword, his bow he bends,
aiming where he may hit.

14 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that do me persecute,
whiles he doth mischiefe warpe.
15 But lo though he in trauell be,
of his diuelish forecast:
And of his mischiefe once conceiued,
yet brings foorth nought at last.

16 He digs a ditch and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
that he digd vp for other.
17 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the mischiefe that he wrought,
shall fall vpon his head.

18 I will giue thanks to God therefore,
that iudgeth righteouslie:
And with my song will praise the name,
of him that is most high.

Domine

Domine Deus noster. Psal. viij. T. S.

¶ The prophet considering the excellent liberalitie and fatherlie prouidence of God towards man, whom he made as it were a god ouer all his workes, giueth thankes, and is astonied with the admiration of the same.

Sing this to the tune of the iij. psal.

O God our Lord how wonderfull,
are thy workes euerie where?
Whose fame surmounts in dignitie,
aboue the heauens cleare.
2 Euen by the mouths of suckling babes,
thou wilt confound thy foes:
For in these babes thy might is seene,
thy graces they disclose.

3 And when I see the heauens high,
the workes of thine owne hand:
The sunne, the moone, and all the stars,
in order as they stand.
4 What thing is man (Lord) thinke I thē,
that thou dost him remember?
Or what is mans posteritie,
that thou dost him consider?

5 For thou hast made him little lesse,
then angels in degree:
And thou hast crowned him also,
with glorie and dignitie.
6 Thou hast preferd him to be Lord,
of all thy workes of wonder:
And at his feet hast set all things,
that he should keepe them vnder.

7 As sheepe and neat, and all beasts els,
that in the fields do feed:
8 Foules of the aire, fish in the sea,
and all that therein breed.

9 There-

9 Therefore must I say once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy works through the world.

Confitebor tibi Domine. Psal. ix. T. S.

¶ Dauid giuing thankes for his manifold victories receiued, desireth the same wonted helpe againe, against his new enimies, & their malicious arrogancie to be destroied.

WIth hart and mouth vnto the Lord, will I sing laud and praise:
And speake of all his wondrous works, and them declare alwaies.
{ Sing this to the tune of the 3. psal. }

2 I will be glad and much reioice,
in thee (O Lord) most high:
And make my songs extoll thy name,
aboue the starrie skie.

3 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat, and are destroyed,
by thy great force and might.

4 Thou hast reuenged all my wrong,
my griefe and all my grudge:
Thou doest with iustice heare my cause,
most like a righteous iudge.

5 Thou doest rebuke the heathen folke,
and wicked so confound:
That afterward the memorie,
of them cannot be found.

6 My foes thou hast made good dispatch,
and all their townes destroid:
Thou hast their fame with them defaste,
through all the world so wide.

7 Know thou, that he which is aboue,
for euermore shall reigne:
And in the seate of equitie,
true iudgement will mainteine.
8 With iustice he will keepe and guide,
the world, and euery wight:
And so will yeeld with equitie,
to euery man his right.

9 He is protector of the poore,
what time they be oppressed:
He is in all aduersitie,
their refuge and their rest.
10 All they that know thy holy name,
therfore shall trust in thee:
For thou forsakest not their sute,
in their necessitie.

The second part.

11 Sing psalmes therfore vnto the Lord,
that dwelleth in Sion hill:
Publish among all nations,
his noble acts and will.
12 For he is mindfull of the bloud,
of these that be oppressed:
Forgetting not th'afflicted hart,
that seeks to him for rest.

13 Haue mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death, art wont
to raise me vp againe.
14 In Sion that I might set forth,
thy praise, with hart and voice:
And that in thy saluation (Lord)
my soule might still reioice.

15 The heathen sticke fast in the pit,
that they themselues prepard:
And in the net that they did set,
their owne feet fast are snard.
16 God shewes his iudgments which were good,
for euerie man to marke:
When as ye see the wicked man,
lie trapt in his owne warke.

17 The wicked and the sinnefull men,
go downe to hell for euer:
And all the people of the world,
that will not God remember.
18 But sure, the Lord will not forget,
the poore mans griefe and paine:
The patient people neuer looke,
for helpe of God in vaine.

19 O Lord arise, least men preuaile,
that be of worldly might:
And let the Heathen folke receiue,
their iudgement in thy sight.
20 Lord strike such terror, feare, and dread
into the hearts of them:
That they may know assuredly,
they be but mortall men.

Vt quid Domine. Psal. x. T. S.

¶ He complaineth of all the wrongs which worldlie men vse, because of their prosperitie who therefore without all feare of God, thinke they may do all things vncontrolled. He calleth for remedie against such, and is comforted with the hope thereof.

WHat is the cause that thou O Lord,
art now so farre from thine?
And keepest close thy countenaunce,
from vs this troublous time?

{ Sing this to the tune of the iij. psal. }

2 The poore doth perish by the proud,
and wicked mens desire:
Let them be taken in the craft,
that they themselues conspire.

3 For in the lust of his owne hart,
the vngodly doth delight:
So doth the wicked praise himselfe,
and doth the Lord despight.
4 He is so proud, that right and wrong,
he setteth all apart.
Nay, nay, there is no God saith he,
for thus he thinks in hart.

5 Because his waies do prosper still,
he doth thy lawes neglect:
And with a blast doth puffe against,
such as would him correct.
6 Tush, Tush, (saith he) I haue no dread,
least mine estate should change:
And why? of all aduersitie,
to him is verie strange.

7 His mouth is full of cursednesse,
of fraud, deceit, and guile:
Under his tongue doth mischiefe sit,
and trauell all the while.
8 He lieth hid in waies and holes,
to slay the innocent:
Against the poore that passe him by,
his cruell eies are bent.

9 And like a Lion priuilie,
lieth lurking in his den:
If he may snare them in his net,
to spoile poore simple men.

10 And for the nonce, full craftilie,
he croucheth downe I say:
11 So are great heaps of poore men made
by his strong power his pray.

The second part.

12 Tush, God forgetteth this (sayth he)
therfore may I be bold:
His countenaunce is cast aside,
he doth it not behold.
13 Arise (O Lord) O God, in whom
the poore mans hope doth rest:
Lift vp thy hand, forget not Lord,
the poore that be oppрest.

14 What blasphemy is this to thee,
Lord doest thou not abhorre it?
To heare the wicked in their harts,
say, tush, thou carest not for it?
15 But thou seest all this wickednesse,
and well doest vnderstand:
16 That frendlesse and poore fatherlesse,
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may perish altogether.
18 The Lord shall raigne for euermore,
as kyng and God alone:
And he will chase the heathen folke,
out of his land echone.

19 Thou hearst (O Lord) the poore mans
their praier and request: (plaint,
Their harts thou will confirme, vntill
thine eares to heare be prest.

20 To iudge the poore and fatherlesse,
and helpe them to their right:
That they may be no more oppressed,
with men of worldly might.

In Domino. Psal. xj. T. S.

¶ The psalme sheweth first what assaults of temptation and anguish of mind he susteined in persecution. Next, he reioyceth that God sent him succour in necessitie, declaring his iustice, as well in gouerning the good and wicked men, as the whole world.

I Trust in God how dare ye then,
say this my soule vntill:
Flie hence as fast as anie foule,
and hide you in your hill?
(Sing this to the tune of the iij. Psal.)

2 Behold the wicked bend their bowes,
and make their arrowes prest:
To shoot in secret and to hurt,
the sound and harmelesse brest.

3 Of worldly hope all staies were shronke,
and clearelie brought to nought:
Alas the iust and righteous man,
what euill hath he wrought?

4 But he that in his temple is,
most holie and most hie:
And in the heauens hath his seat,
of roiall maiestie.

5 The poore and simple mans estate,
considereth in his mind:
And searcheth out full narrowlie,
the manners of mankind.

6 And with a chearefull countenance,
the righteous man will vse:
But in his heart he doth abhorre,
all such as mischiefe muse.

7 And on the sinners casteth snares,
as thicke as anie raine:
Fire & brimstone, and whirlwinds thicke,
appointed for their paine.
8 We see then how a righteous God,
doth righteousnesse imbrace:
And to the iust and vpright men,
shewes forth his pleasant face.

Saluum me fac. Psal. xij. T. S.

¶ The prophet seeing the miserable decay of all good order, desireth God spedily to send reformation. Then comforted with the assurance of Gods helpe & promises, concludeth that when all orders are most corrupted, then God will deliuer his.

HElpe Lord for good and godlie men,
do perish and decaie:
And faith and truth from worldly men,
is parted cleane away.
{ Sing this to the tune of the iij psal. }
2 Who so doth with his neighbour talke,
his talke is all but vayne:
For euery man bethinketh how,
to flatter, lye, and fayne.

3 But flattering and deceitfull lips,
and tongues that be so stout:
To speak proud words & make great brags
the Lord soone cut them out.
4 For they say still, we will preuaile,
our tongues shall vs extoll:
Our tongues be ours, we ought to speake,
what Lord shall vs controll?

5 But for the great complaint and cry,
of poore and men oppress:
Arise will I now saith the Lord,
and them restore to rest.

6 Gods

6 Gods word is like to siluer pure,
that from the earth is tride:
And hath no lesse then seuen times,
in fire bene purifide.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and euermore,
from this ill kind of men.
8 For now the wicked world is full,
of mischiefs manifold:
When vanitie with worldly men,
so highly is extold.

Vsquequo Domine. Psal. xiij. T. S.

¶ Dauid as it were ouercome with afflictions, flieth to God his onelie refuge, and encouraged through Gods promises, he conceiueth confidence against the extreame horrors of death.

HOw long wilt thou forget me Lord,
shall I neuer be remembred?
How long wilt thou thy visage hide,
as though thou were offended?
{ Sing this to the tune of the iij. Psal. }
2 In hart and mind, how long shall I
with care tormented be?
How long eke shall my deadly foe,
thus triumph ouer me?

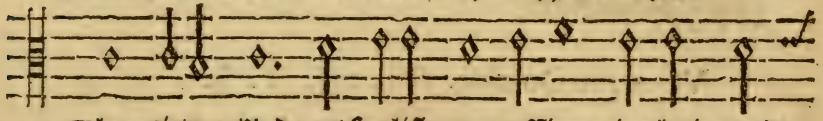
3 Behold me now the Lord my God,
and heare me sore oppreſt:
Lighten mine eies, least that I sleepe
as one by death possest.
4 Least thus mine enemy say to me,
behold I do preuaile:
Least they also that hate my soule,
reioyce to see me quaile.

5 But

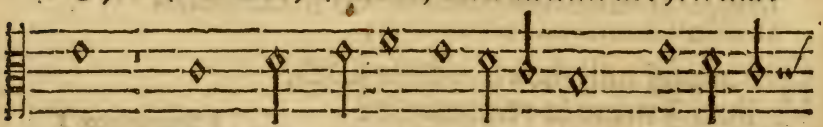
5 But for thy mercies and goodnesse,
my hope shall neuer start:
In thy relieke and sauing health,
right glad shall be my hart.
6 I will giue thanks vnto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xiiij. T. S.

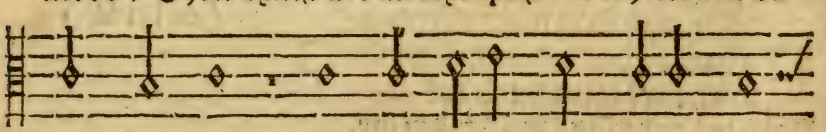
¶ He describeth the wickednesse of men so growne to such licentiousnesse, that God was brought to vtter contempt: for which, albeit he was greatlie grieued, yet perswaded that God would redresse it, he is comforted.



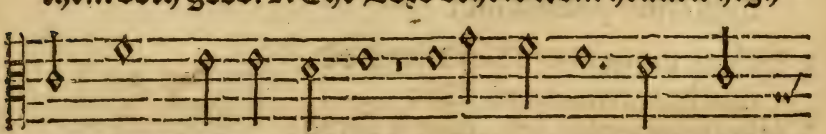
1. There is no God, as foolish men affirme in their mad



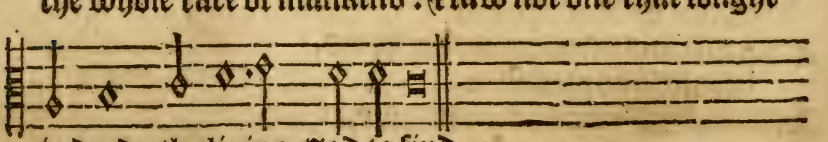
mood: Their drifts are all corrupt & vaine, not one of



them doth good. 2. The Lord beheld from heauen high



the whole race of mankind: & saw not one that sought



in deede, the liuing God to find.

3 They

3 They went all wide and were corrupt,
and trulie there was none:
That in the world did anie good,
I say there was not one.
4 Is all their iudgement so farre lost,
that all worke mischiefe still?
Eating my people euen as bread,
not one to seeke Gods will.

5 When they thus rage then suddenlie,
great feare on them shall fall:
For God doth loue the righteous men,
and will mainteine them all.
6 Ye mocke the doings of the poore,
to their reproch and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfill:
The promise made to Israell,
from out of Sion hill.
8 Euen when thou shalt restore againe,
such as were captiue lad:
Then Jacob shall therein reioise,
and Israel shall be glad.

Domine quis. Psal. xv. T. S.

¶ Here is taught why God chose the Jewes his peculiar people, and placed his temple among them, which was that they by liuing vprightly, might witnesse that they were his speciall and holie people.

O Lord within thy tabernacle,
who shall inhabit still?
Or whom wilt thou receiue to dwell,
in thy most holie hill.

{Sing this to the tune of the iij. psal.}

2 The man whose life is vncorrupt,
whose workes are iust and streight:
Whose heart doth thinke the verie truth,
whose tong speakes no deceite.

3 Nor to his neighbour doth none ill,
in bodie, goods, or name:
Nor willingly doth mooue false tales,
which might impaire the same.
4 That in his heart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oth and all his promises,
that keepeth faithfully:
Although he make his couenant so,
that he doth loose thereby.
6 That putteth not to vsurie,
his money and his coine:
Ne for to hurt the innocent,
doth bribe or els purloine.

7 Who so doth all things as you see,
that here is to be done:
Shall neuer perish in this world,
nor in the world to come.

Conserua me. Psal. xvj. T. S.

¶ David praieth to God for succour, not for his workes: but for his fathers sake, protesting that he hateth all idolatrie, taking God onlie for his comfort and felicitie, who suffereth his to lacke nothing.

LOrd keepe me for I trust in thee,
and do confesse in deede:
Thou art my God and of my goods,
O Lord thou hast no need.

{Sing this to the tune of the xiij. pf.}

2 I giue my goods vnto the saints,
that in the world do dwell:
And namelie to the faithfull flocke,
in vertue that excell.

3 They shal heape sorrowes on their heads
which run as they were mad:
To offer to the idoll gods,
alas it is too bad.
4 As for the bloudie sacrifice,
and offrings of that sort:
I will not touch nor yet thereof,
my lips shall make report.

5 For why? the Lord the portion is,
of mine inheritance:
And thou art he that dost mainteine,
my rent, my lot, my chance,
6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage assignd to me,
doth please me wondrous well.

7 I thanke the Lord that caused me,
to vnderstand the right:
For by his meanes my secret thoughts,
do teach me euerie night.
8 I set the Lord still in my sight,
and trust him ouer all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tong also,
doth both reioice together:
My flesh and bodie rest in hope,
when I this thing consider.

10 Thou wilt not leaue my soule in graue,
for Lord thou loues mee:
Nor yet wilt giue thy holie one,
corruption for to see.

11 But wilt teach me the way of life,
for all treasure and store:
Of perfect ioy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

Here he complaineth to God of the cruell pride and arrogancie of Saule, who raged without anie cause. Therefore he desireth God to reuenge his innocencie and deliuer him.

O Lord giue eare to my iust cause, { Sing this to the tune of the iij. psal. }
attend when I complaine:
And heare the praier that I put forth,
with lips that do not faine:
2 And let the iudgement of my cause,
proceed alwaies from thee:
And let thine eies behold and cleare,
this my simplicitie.

3 Thou hast well tride me in the night,
and yet couldst nothing find:
That I haue spoken with my toong,
that was not in my mind.
4 As for the works of wicked men,
and pathes peruerse and ill:
For loue of thy most holie word,
I haue refrained still.

5 Then in the pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may neuer swerue.

6 For I do call to thee (O Lord)
surely thou wilt me aide:
Then heare my prayer & way right well,
the words that I haue said.

7 O thou the Sauiour of all them,
that put their trust in thee:
Declare thy strength on them that spurne,
against thy maiestie.
8 O keepe me Lord as thou wouldst keepe
the apple of thine eie:
And vnder couert of thy wings,
defend me secretlie.

¶ The second part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that go about,
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat:
That in their pride they do not spare,
to speake they care not what.

11 They lie in waite where I should passe,
with craft me to confound:
And musing mischiefe in their minds,
to cast me to the ground.
12 Much like a lion greedily,
that would his prey embrace:
Or lurking like a lions whelpe,
within some secret place.

13 Vp Lord with hast preuent my foe,
and cast him at thy feete:
Saue thou my soule from the euil man,

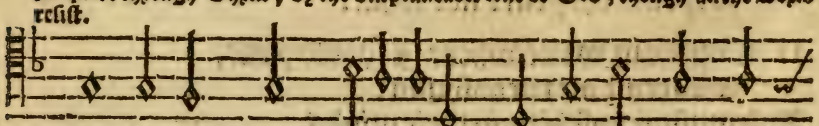
and with the sword him smite.
14 Deliuer me Lord by thy power,
out of these tyrants hands:
Which now so long time raigned haue,
and kept vs in their bands.

15 I meane from worldly men to whom,
all worldly goods are rife:
That haue no hope nor part of ioy,
but in this present life.
16 Thou of thy store their bellies filst,
with pleasures to their minde:
Their children haue inough, and leaue,
to theirs the rest behind.

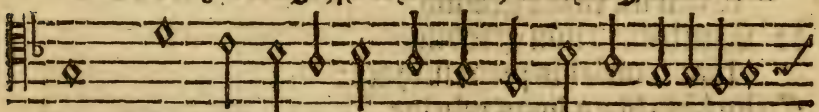
17 But I shall with pure conscience,
behold thy gracious face:
So when I wake I shall be full,
of thine image and grace.

Diligam te Domine. Psal. xviij. T. S.

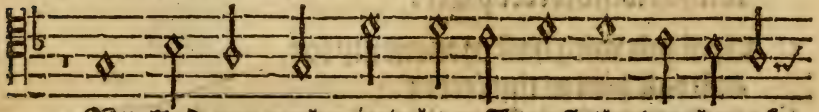
¶ Dauid giueth thanks entering into his kingdome, extolling the marueilous graces of God, in his preseruation. Herein is the image of Christs kingdome, which shall conquere through Christ, by the vnspeakeable loue of God, though all the world resist.



1. O God my strength & fortitude, of force I must loue

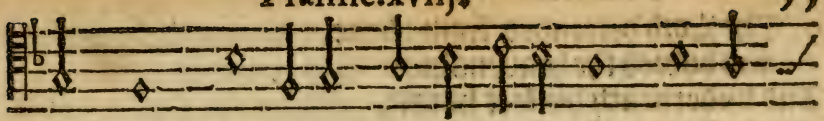


thee: Thou art my castle and defence in my necessitie.

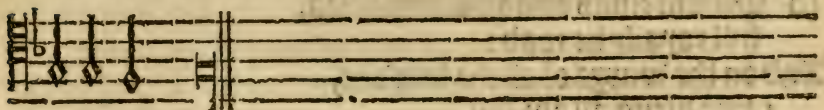


2. My God, my rocke, in whom I trust, the worker of

my



my wealth: My refuge, buckler, & my shield, the horne



of all my health.

3 When I sing laud vnto the Lord,
most worthie to be serued:
Then from my foes I am right sure,
that I shall be preserued.
4 The pangues of death did compasse me,
and bound me euery where:
The flowing waues of wickednesse,
did put me in great feare.

5 The slie and subtil snares of hell,
were round about me set:
And for my death there was prepard,
a deadly trapping net.
6 I thus beset with griefe and smart,
did praie to God for grace:
And he foorthwith did heare my plaint,
out of his holie place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea, the foundations of the mount,
of Basan for to shake:
8 And from his nostrels came a smoke
when kindled was his ire:
And from his mouth came kindled coales,
of hote consuming fire.

9 The Lord descended from aboue,
and bowed the heauens hie:
And vnderneath his feet he cast,
the darkenesse of the skie.
10 On Cherubes and on Cherubines,
full royally he road:
And on the wings of all the windes,
came flieng all abroad.

¶ The second part.

11 And like a denne most darke he made,
his hid and secret place:
With waters blacke and airie clouds,
enuironned he was.
12 But when the presence of his face,
in brightnesse shall appeare:
The clouds consume and in their stead,
come haile and coales of fire.
13 The fierie darts and thunderbolts,
disperse them here and there:
And with his often lightenings,
he puts them in great feare.
14 Lord, at thy wrath and threatnings,
and at thy chiding cheare:
The springs and the foundations,
of all the world appeare.
15 And from aboue the Lord sent downe,
to fetch me from below:
And pluckt me out of waters great,
that would me ouerflow.
16 And me deliuered from my foes,
that would haue made me thrall:
Yea from such foes, as were too strong,
for me to deale withall.

17 They

17 They did preuent me to oppresse,
in time of my great griefe:
But yet the Lord was my defence,
my succour and relefe.
18 He brought me forth in open place:
whereas I might be free:
And kept me safe because he had,
a fauour vnto mee.
19 And as I was an innocent,
so did he me regard:
And to the cleanesse of my hands,
he gaue me my reward.
20 For that I walked in his waies,
and in his paths haue trod:
And haue not wauered wickedly,
against my Lord and God.

¶ The third part.

21 But euermore I haue respect,
to his law and decree:
His statutes and commandements,
I cast not out from mee.
22 But pure and cleane, and vncorrupt,
appeard before his face:
And did refraine from wickednesse,
and sinne in anie case.
23 The Lord therefore will me reward,
as I haue done aright:
And to the cleanesse of my hands,
appearing in his sight.
24 For Lord with him that holie is,
wilt thou be holie too:
And with the good and vertuous men,
right vertuously wilt do.

25 And

25 And to the louing and elect,
thy loue thou wilt reserue:
And thou wilt vse the wicked men,
as wicked men deserue.
26 For thou doest saue the simple folke,
in trouble when they lie:
And doest bring downe the countenance,
of them that looke full hie.

27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darkenesse to be light.
28 For by thy helpe, an hoast of men
discomfite Lord I shall:
By thee I scale and ouerleap,
the strength of any wall.

29 Unspotted are the waies of God,
his word is purelie tride:
He is a sure defence to such,
as in his faith abide.
30 For who is God except the Lord,
for other there is none:
Or els who is omnipotent,
sauing our God alone?

The fourth part.

31 The God that girdeth me with strength
is he that I do meane:
That all the waies wherein I walke,
did euermore keepe cleane.
32 That made my feet like to the Harts,
in swiftnesse of my pace:
And for my suretie brought me foorth,
into an open place.

33 He

33 He did in order put my hands,
to battell and to fight.
To breake in sunder barres of brasse,
he gaue mine arme the might.
34 Thou teachest me thy sauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doth still increase my power.

35 And vnder me thou makest plaine,
the waie where I should walke:
So that my feet shall neuer slip,
nor stumble at a balke.
36 And fiercelie I pursue and take,
my foes that me annoid:
And from the field do not returne,
till they be all destroid.

37 So I suppresse and wound my foes
that they can rise no more:
For at my feet they fall down flat,
I strike them all so sore.
38 For thou dost gird me with thy strength
to warre in such a wise:
That they be all scattred abroad,
that vp against me rise.

39 Lord thou hast put into my hands
my mortall enimies yoke:
And all my foes thou doest deuide,
in sunder with my stroke.
40 They cald for help but none gaue eare,
nor helpt them with relefe:
Yea to the Lord they cald for help,
yet heard he not their griefe.

¶ The

¶ The fift part.

41 And still like dust before the wind,
I driue them vnder feet:
And sweepe them out like filthie claie,
that stinketh in the street.
42 Thou keepst me from seditious folke,
that still in strife be lead:
And thou dost of the heathen folke,
appoint me to be head.
43 A people strange to me vnknowne,
and yet they shall me serue:
And at the first obey my word,
whereas mine owne will swerue.
44 I shall be irkesome to mine owne,
they will not see my light:
But wander wide out of my waies,
and hide them out of sight.
45 But blessed be the liuing Lord,
most worthie of all praise:
That is my rocke and sauing health,
praised be he alwaies.
46 For God it is that gaue me power,
reuenged for to be:
And with his holie word subdude,
the people vnto me.
47 And from my foes me deliuered,
and set me higher than those:
That cruell and vngodlie were,
and vp against me rose.
48 And for this cause O Lord my God,
to thee geue thanks I shall:
And sing out praises to thy name,
among the Gentiles all.

49 Thou

49 Thou gauest great prosperitie,
vnto the king I saie:
To Dauid thine annointed king,
and to his seed for aie.

Cæli enarrant. Psal. xix. T. S.

The moueth the faithfull to glorifie God by the workmanship, proportion, and ornaments of the heauens, and by the law wherein God is reuealed familiarly to his chosen people.

{ Sing this to the tune of the xliiij. Ps. }

THe heauens and the firmament,
do wondrouslie declare:
The glorie of God omnipotent,
his works and what they are.
2 The wondrous works of God appeare,
by euerie daies successe:
The nights likewise which their race run,
the selfe same things expresse.

3 There is no language, tong, or speech,
where their sound is not heard:
In all the earth and coasts thereof,
their knowledge is conferd.
4 In them the Lord made for the sunne,
a place of great renoune:
Who like a bridegroome readie trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to giue a price:
With ioy doth hast to take in hand,
some noble enterprice.
6 And all the skie from end to end,
he compasseth about:
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the law of God,
how is his couenant sure?
Conuerting soules and making wise,
the simple and obscure.
8 Just are the Lords commandements,
and glad both heart and mind:
His precepts pure, and giueth light,
to eies that be full blind.

9 The feare of God is excellent,
and doth endure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be embraced alwaies,
then fined gold I say:
The honie and the honie combe,
are not so sweet as they.

11 By them thy seruant is forwarnd,
to haue God in regard:
And in performance of the same,
there shall be great reward.
12 But Lord what earthly mã doth know,
the errors of this life:
Then clense my soule from secret sinnes,
which are in me most rife.

13 And keepe me that presumptuous sins,
preuaile not ouer me:
And when I shall be innocent,
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts echone:
For my redeemer and my strength,
O Lord thou art alone.

¶ The people pray to God to heare their king and receiue his sacrifice which he offered before he went to battaile against the Ammonits, declaring that Heathen put their trust in horses. But they trust onlie in his name. Wherfore the other shall fall, but the king and his people shall stand.

IN trouble and aduersitie,
the Lord God heare thee still:
The maiestie of Jacobs God,
defend thee from all ill.

{ Sing this to the tune of the xiiij. ps. }

2 And send thee from his holie place,
his helpe at euery neede:
And so in Sion stablish thee,
and make thee strong in deede.

3 Remember well the sacrifice,
that now in him is done:
And so receiue right thankfullie,
thy burnt offrings echone.

4 According to thy hearts desire,
the Lord grant vnto thee:
And all thy counsell and deuise,
full well performe may hee.

5 We shall reioice when thou vs sauest,
and our banners displaie:
Unto the Lord, which thy requests,
fulfilled hath alwaie.

6 The Lord will his annointed saue,
I know well by his grace:
And send him healthy by his right hand,
out of his holie place.

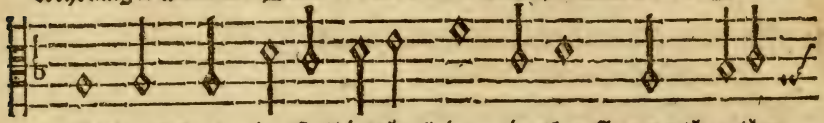
7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust.

8 They

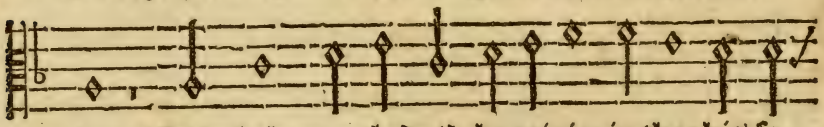
8 They fall downe flat, but we do rise,
and stand vp stedfastlie:
Now saue and helpe vs Lord and king,
on thee when we do crie.

Domine in virtute. Psal. xxj. T. S.

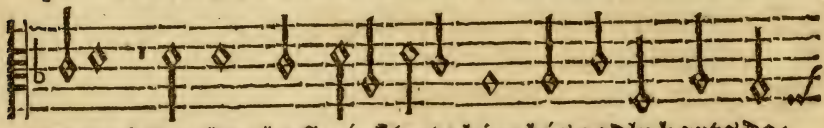
¶ Dauid in the person of the people praiseth God for the victorie giuen thē against the Syrians and Ammonits. 1. Sam. xxj. Wherein he was crowned with the crowne of the king of Ammon 2. Sam. 12. and indued with the manifold blessings of God.



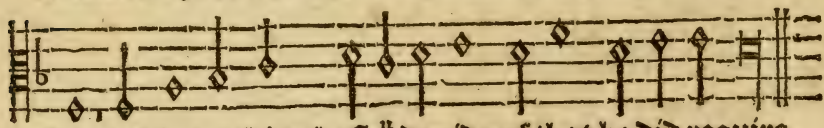
1 O Lord how ioyfull is the king, in thy strength & thy



power? How vehemently doth he reioice in thee his sa-



uiour? For thou hast giuē vnto him, his godly harts de-



sire: to him nothing hast ꝑ denide, of that he did require.

3 Thou didst preuent him with thy gifts,
and blessings manifold:
And thou hast set vpon his head,
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou madest him sure:
To haue long life, yea such a life,
as euer should endure.

5 Great is his glorie by thy helpe,
thy benefits and aid:
Great worship and great honor both,
thou hast vpon him laid.
6 That wilt giue him felicitie,
that neuer shall decaie:
And with thy cheerefull countenance,
wilt comfort him alwaie.

7 For why? the king doth strongly trust,
in God for to preuaile:
Therefore his goodnesse and his grace,
will not that he shall quaile.
8 But let thine enimies feele thy force,
and those that thee withstand:
Find out thy foes and let them feele,
the power of thy right hand.

9 And like an ouen burne them Lord,
in fierie flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou wilt root out of the earth,
their frute that should increase:
And from the number of thy folke,
their seed shall end and cease.

11 For why? much mischiefe did they muse,
against thy holy name:
Yet did they faile and had no power,
for to performe the same.
12 But as a marke thou shalt them see,
in a most open place:
And charge thy bowstrings readily,
against thine enmies face.

13 Be thou exalted Lord therefore,
in thy strength euerie houre:
So shall we sing right solemnlie,
praising thy might and power.

Deus Deus meus. Psal. xxij. T. S.

¶ Dauid complaineth of the desperate extremities, and declareth whereof he recouereth himselfe from temptation. Vnder his person is figured Christ.

O God my God, wherefore dost thou forsake me vtterly:
And helpest not when I do make,
my great complaint and crie?
2 To thee my God euen all day long,
I do both crie and call:
I cease not all the night, and yet
thou hearest not at all.

{ Sing this to the tune of the xxj. Ps. }

3 Euen thou that in thy sanctuarie,
and holie place dost dwell:
Thou art the comfort and the ioy,
and glorie of Israell.
4 And he in whom our fathers old,
had all their hope for euer:
And when they put their trust in thee,
so didst thou them deliuer.

5 They were deliuerd euer, when
they called on thy name:
And for the faith they had in thee,
they were not put to shame.
6 But I am now become a worme,
more like than anie man:
An outcast whom the people scorne,
with all the spite they can.

7 And

7 And me despise as they behold,
me walking on the way:
They grin, they mow, they nod their heads,
and in this wise they say.
8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeeme and helpe him now,
his power if he will proue.

9 But Lord out of my mothers wombe,
I came by thy request:
Thou didst preserue me still in hope,
while I did suck his brest.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou hast beene euer my God.

¶ The second part.

11 Then Lord depart not now from me,
in this my present griefe:
Since I haue none to be my helpe,
my succour and reliefe.
12 So many buls do compasse me,
that be full strong of head:
Yea buls so fat as though they had,
in Basan field beene fed.

13 They gape vpon me greedily,
as though they would me slay:
Much like a lion roaring out,
and ramping for his pray.
14 But I drop downe like water shed,
my ioints in sunder breake:
My heart doth in my bodie melt,
like wax against the heat.

15 And like a potshard drieth my strength,
my toong it cleaueth fast
Unto my iawes, and I am brought,
to dust of death at last.
16 And manie dogs do compasse me,
and wicked counsell eke:
Conspire against me cursedly,
they pierce my hands and feet.

17 I was tormented so, that I
might all my bones haue told:
Yet still vpon me they did looke,
and still they me behold.
18 My garments they diuided eke,
in parts among them all:
And for my coat they did cast lots,
to whom it might befall.

19 Therefore I pray thee be not far
from me at my great need:
But rather sith thou art my strength,
to helpe me Lord make speed.
20 And from the sword Lord saue my soule,
by thy might and thy power:
And keepe my soule thy darling deare,
from dogs that would deuour.

21 And from the lions mouth that would
me all in sunder shiuer:
And from the horns of Unicorns,
Lord safely me deliuer.
22 And I shall to my brethren all,
thy maiestie record:
And in thy church shall praise the name,
of thee the liuing Lord.

☞ The third part.

23 All ye that feare him praise the Lord,
thou Jacob honor him:
And all ye seed of Israell,
with reuerence worship him,
24 For he despiseth not the poore,
he turneth not awrie:
His countenance when they do call,
but granteth to their crie.

25 Among the flock that feare the Lord,
I will therefore proclaime:
Thy praise and keepe thy promise made,
for setting foorth thy name.
26 The poore shall eat and be suffilde,
and those that do their deuer:
To know the Lord shall praise his name,
their hearts shall liue for euer.

27 All coasts of earth shall praise the Lord,
and turne to him for grace:
The heathen folke shall worship him,
before his blessed face.
28 The kingdome of the heathen folke,
the Lord shall haue therefore:
And he shall be their gouernor,
and king for euermore.

29 The rich men of his godlie gifts,
shall feed and tast also:
And in his presence worship him,
and bow their knees full low.
30 And all that shall go downe to dust,
of life by him must tast:
My seed shall serue and praise the Lord,
while anie world shall last.

31 My seed shall plainly shew to them,
that shalbe borne hereafter:
His iustice and his righteousnesse,
and all his workes of wonder.

Dominus regit. Psal. xxiij. W. W.

¶ Dauid hauing tried Gods manifold mercies diuerse times, gathereth the assurance that God will continue his goodnesse for euer.

{ Sing this to the tune of the xxj. Ps. }

THe Lord is onlie my support,
and he that doth me feed:
How can I then lack anie thing,
whereof I stand in need.

2 He doth me fold in coats most safe,
the tender grasse fast by:
And after driues me to the streames,
which run most pleasantly.

3 And when I feele my selfe neare lost,
then doth he me home take:
Conducting me in the right paths,
euen for his owne names sake.

4 And though I were euen at deaths doze,
yet would I feare none ill:
For with thy rod and shepheards crooke,
I am tormented still.

5 Thou hast my table richly deckt,
in despight of my foe:
Thou hast my head with balme refresht,
my cup doth ouerflow.

6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my life for euer spend.

An other of the same, by T. S.

MY shepheard is the liuing Lord,
nothing therefore I need:
In pastures faire with waters calme,
he sets me for to feed.
2 He did conuert and glad my soule,
and brought my mind in frame:
To walke in paths of righteousnesse,
for his most holie name.

3 Yea though I walke in vale of death,
yet will I feare none ill:
Thy rod, thy staffe, doth comfort me,
and thou art with me still.
4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt O Lord fill full my cup,
and eke annoint my head.

5 Through all my life thy fauour is,
so frankly shewde to me:
That in thy house for euermore,
my dwelling place shall be.

Domini est terra. Psal. xxiiij. I. H.

¶ The grace of God being now vttered in the temple, more glorious then before in the Tabernacle, Dauid with exclamation setteth forth the honour thereof, moouing the consideration of the eternall mansions prepared in heauen, whereof this was a figure.

THE earth is all the Lords, with all
her store and furniture:
Yea his is all the world, and all
that therein do endure.

{ Sing this to the tune of the xxj. ps. }

2 For he hath fastly founded it,
aboue the sea to stand:
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he (O Lord) that shall,
ascend into thy hill?
Or passe into thy holie place,
there to continue still?
4 whose hands are harmlesse, & whose hart
no spot there doth defile:
His soule not set on vanitie,
who hath not sworne to guile.

5 Him that is such a one, the Lord
shall place in blissfull plight:
And God his God and sauiour,
shall yeeld to him his right.
6 This is the brood of trauellers,
in seeking of his grace:
As Jacob did the Israelite,
in that time of his race.

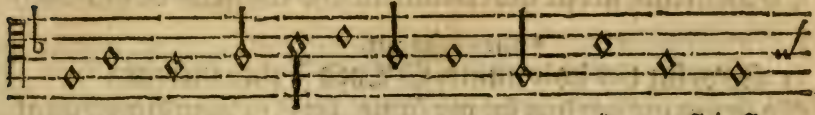
7 Ye princes ope your gates, stand ope
the euerlasting gate:
For there shall enter in thereby,
the king of glorious state.
8 What is the king of glorious state,
the strong and mightie Lord?
The mightie Lord in battell stout,
and triall of the sword.

9 Ye princes ope your gates, stand ope
the euerlasting gate:
For there shall enter in thereby,
the king of glorious state.

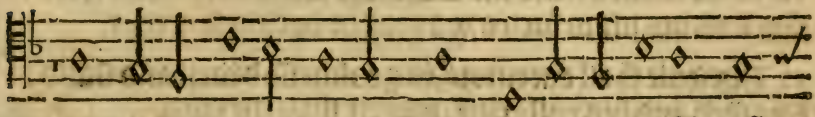
10 What is the king of glorious state,
the Lord of hoasts it is:
The kingdome and the roialtie,
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

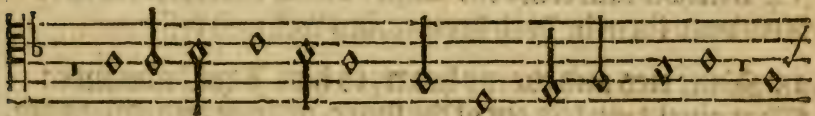
¶ Dauid grieued at his sinnes and malicious enimies, most feruentlie praieth for forgiuenesse, especially of such as he committed in youth.



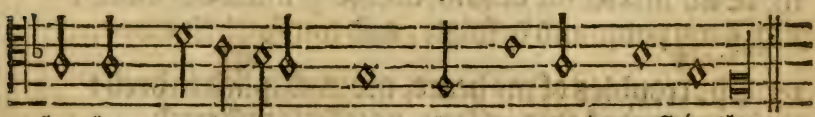
1 I lift mine heart to thee my God and guide most iust:



Now suffer me to take no shame, for in thee do I trust.



2. Let not my foes reioyce, nor make a scorne of mee: &



let them not be ouerthrown, that put their trust in thee.

3 But shame shal them befal, which harm them wrongfully:
Therfore thy paths & thy right waies, vnto me Lord descry.
4 Direct me in thy truth, and teach me I thee praie:
Thou art my God and sauiour, on thee I wait alwaie.

5 Thy mercies manifold, I praie thee Lord remember:
And eke thy pittie plentifull: for they haue beene for euer.
6 Remember not the faults, and frailtie of my youth:
Remember not how ignorant, I haue beene of thy truth.

7 Nor after my deserts, let me thy mercie find:
But of thine owne benignitie Lord haue me in thy mind.
8 His mercie is full sweet, his truth a perfect guide:
Therefore the Lord will sinners teach, and such as go aside.

9 The humble he will teach, his precepts for to keepe:
He will direct in all his waies, the lowly and the meeke.
10 For all the waies of God, are truth and mercie both:
To them that keepe his testament, the witnesse of his troth.

¶ The second part.

11 Now for thy holy name, O Lord I thee intreat:
To grant me pardon for my sinne, for it is wondrous great.
12 Who so doth feare the Lord, the Lord doth him direct:
To lead his life in such a way, as he doth best accept.

13 His soule shall euermore, in goodnesse dwell and stand:
His seed and his posteritie, inherit shall the land.
14 All those that feare the Lord, know his secret intent:
And vnto them he doth declare, his will and testament.

15 Mine eies and eke my heart, to him I will aduance:
That pluckt my feet out of the snare, of sinne and ignorance.
16 With mercie me behold, to thee I make my mone:
For I am poore and desolate, and comfortlesse alone.

17 The troubles of my heart, are multiplied in deed:
Bring me out of this miserie, necessitie and need.
18 Behold my pouertie, mine anguish and my paine:
Remit my sinne & mine offence, and make me cleane againe.

19 O Lord behold my foes, how they do still increase:
Pursuing me wꝺ deadly hate, that faine would liue in peace.
20 Preserue and keepe my soule, and eke deliuer me:
And let me not be ouerthrowne, because I trust in thee.

21 Let my simple pureness, me from mine enimies shend:
Because I looke as one of thine, that ꝑ shouldst me defend.

22 Deliuer

22 Deliuer Lord thy folke, and send them some relefe:
I meane thy chosen Israell, from all their paine and griefe.

Iudica me Domine. Psal. xxvj. T. S.

¶ Dauid iniuriously oppressed, and helpelesse, yet assured of his integritie to Saule, calleth God to defend him causelesse afflicted. Then he desireth to be in the companie of the faithful in the congregation of God, when he was banished by Saule, promising godly life, open praises, thanksgiuing, and sacrifice for his deliuerance.

LOrd be my iudge, and thou shalt see, { Sing this to the tune of the xiiij. Ps. }
my paths be right and plaine:
I trust in God and hope that he,
will strength me to remaine.
2 Proue me my God I thee desire,
my waies to search and trie:
As men do proue their gold with fire,
my raines and hart espie.

3 Thy goodnesse laid before my face,
I durst behold alwaies:
For of thy truth I tread the trace,
and will do all my daies.
4 I do not lust to haunt or vse,
with men whose words are vaine:
To come in house I do refuse,
with the deceitfull traine.

5 I much abhorre the wicked sort,
their deeds I do despise:
I do not once to them resort,
that hurtfull things deuise.
6 My hands I wash and do proceed,
in works that walke vpright:
Then to thine altar I make speed,
to offer there in sight.

7 That

7 That I may speake & preach thy praise,
that doth belong to thee:
And so declare how wondrous waies,
thou hast beene good to mee.
8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neare,
whereas thy grace doth dwell.
9 O shut not vp my soule with them,
in sinne that take their fill:
Nor yet my life among those men,
that seeke much bloud to spill. (guile,
10 Whose hands are heapt with craft and
their lips thereof are full:
And their right hand with wrench & wile,
for bribes do pluck and pull.
11 But I in righteousnesse intend,
my time and daies to serue:
Haue mercie Lord and me defend,
so that I do not swerue.
12 My foot is staid for all assaies,
it standeth well and right:
Wherefore to God will I giue praise,
in all the peoples sight.

Dominus illumi. Psal. xxvij. I. H.

¶ Dauid deliuered from great perils, giueth thanks: wherein we see his constant faith against the assaults of all enimies, and the end why he desireth to liue and to be deliuered. Then he exhorteth to faith, and to attend vpon the Lord.

THe Lord is both my health and light, { Sing this to the tune of the xviij. pſ. }
shall man make me dismaid?
Sith God doth giue me strength & might,
why should I be afraid?
2 While that my foes vp all their strength,
begin with me to braule:

And

And thinke to eate me vp at length,
themselues haue caught the fall.

3 Though they in camp against me rise,
my heart is not afraid:
In battell plight if they will trie,
I trust in God for aid.

4 One thing of God I do require,
that he will not denie:
For which I pray and will desire,
till he to me applie.

5 That I within his holie place,
my life throughout may dwell:
To see the beautie of his face,
and view his temple well.

6 In time of dread he shall me hide,
within his place most pure:
And keepe me secret by his side,
as on a rock most sure.

7 At length I know the Lords good grace
shall make me strong and stout:
My foes to foile and cleane deface,
that compasse me about.

8 Therefore within thy house will I,
giue sacrifice of praise:
With psalmes and songs I will applie,
to laud the Lord alwaies.

¶ The second part.

9 Lord heare the voice of my request,
for which to thee I call:
Haue mercie Lord on me oppress,
and send me helpe withall.

10 My heart doth knowledge vnto thee,
I sue to haue thy grace:

Then seeke my face saiest thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy selfe away,
nor sucker me to slide:
Thou art my helpe still to this day,
be still my God and guide.
12 My parentes both their sonne forsooke,
and cast me of at large:
And then the Lord himselfe, yet tooke
of me the cure and charge.

13 Teach me O God the way to thee,
and lead me on forth right:
For feare of such as watch for me,
to trap me if they might.
14 Do not betake me to the will,
of them that be my foes:
For they surmise agaynst me still,
false witnesse to depose.

15 My hart would faint, but that in me
this hope is fixed fast:
The Lord Gods good grace shall it see,
in life that aie shall last.
16 Trust stil in God whose whole thou art,
his will abide thou must:
And he shall ease and strength thy heart,
if thou in him do trust.

Ad te Domine. Psal. xxviij. T. S.

¶ Being in feare and pensiuenesse to see God dishonored by wicked men, he crieth for vengeance against them, and being assured that God hath heard him, he commendeth all the faithfull to his tuition.

THou art O Lord my strength and stay, { Sing this to the tune of the xxj. Ps. }
the succour which I craue:

Neglect

Neglect me not least I be like,
to them that go to graue.
2 The voice of thy suppliant heare,
that vnto thee doth crie:
When I lift vp my hands vnto
thy holy arke most hie.

3 Repute me not among the sort,
of wicked and peruert:
That speake right faire vnto their friends,
and thinke full ill in heart.
4 According to their handie worke,
as they deserue in deed:
And after their inuentions,
let them receiue their meed.

5 For they regard nothing Gods works,
his law, ne yet his lore:
Therefore he will them and their seed,
destroie for euermore.
6 To render thanks vnto the Lord,
how great a cause haue I:
My voice, my praier, and my complaint,
that heard so willingly?

7 He is my shield and fortitude,
my buckler in distresse:
My hope, my health, my hearts relieke,
my song shall him confesse.
8 He is our strength and our defence,
our ennies to resist:
The health and the saluation,
of his elect by Christ.

9 Thy people and thine heritage,
Lord blesse, guide and preserue:

In-

Increase them Lord and rule their hearts,
that they may neuer swerue.

Afferte Domino. Psal. xxix. T. S.

¶ Dauid exhorteth princes (who for the most part thinke there is no God) at least to feare him for the thunders and tempests, for feare whereof all creatures tremble. And albeit it threatneth sinners, yet it moueth his to praise his name.

{Sing this to the tune of the xxx. ps.}

GIue to the Lord yee Potentates,
ye rulers of the world:
Giue ye all praise, honour, and strength,
vnto the liuing Lord.
2 Giue honor to his holy name,
and honor him alone:
Worship him in his maiestie,
within his holy throne.

3 His voice doth rule the waters all,
euen as himselfe doth please:
He doth prepare the thunderclaps,
and gouerns all the seas.
4 The voice of God is of great force,
and wondrous excellent:
It is most mightie in effect,
and most magnificent.

5 The voice of God doth rent and breake,
the Cedar trees so long:
The Cedar trees of Libanus,
which are most high and strong.
6 And makes them leap like as a Calfe,
or else the Unicorn:
Not onlie trees but mountaines great,
whereon the trees are born.

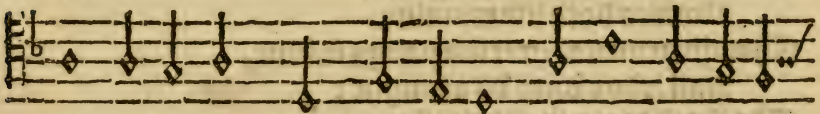
7 His voice deuides the flames of fire,
and shakes the wildernesse:

8 It makes the desert quake for feare,
that called is Cades.
9 It makes the Hindes for feare to calue,
and makes the couert plaine:
Then in his temple euerie man,
his glorie doth proclaime.

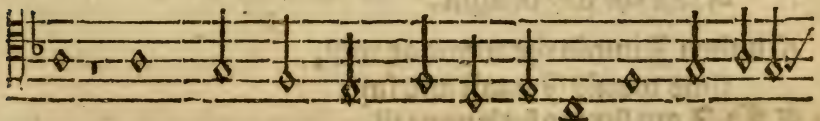
10 The Lord was set aboue the flouds,
ruling the raging sea:
So shall he raigne as Lord and king,
for euer and for aie.
11 The Lord will giue his people power,
in vertue to increase:
The Lord will blesse his chosen folke,
with euerlasting peace.

Exaltabo te Domine. Psal. xxx. I. H.

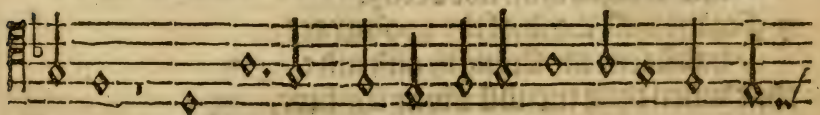
¶ when Dauid should dedicate his house to the Lord, he fell extreme sicke without all hope of life, and therefore after recouerie, he thanked God, exhorting others to do the like, and to learne by him that God is rather mercifull than seuere towards his, also that aduersitie is sudden. Then he praieth, and promiseth to praise God for euer.



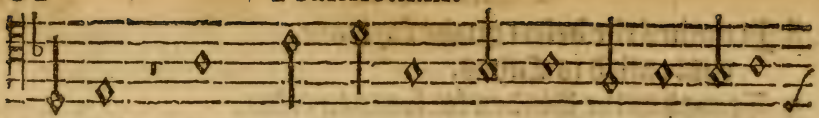
1 All laud & praise with heart & voice, O Lord I giue to



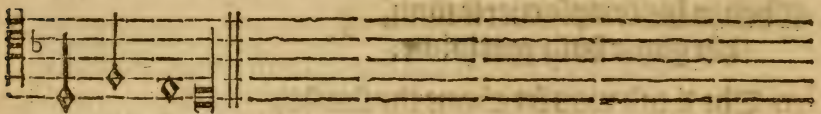
thee: which didst not make my foes reioice, but hast exal-



ted me. 2. O Lord my God to thee I cride in all my paine



& griefe: Thou gauest an eare, and didst prouide to ease



me with relefe.

3 Of thy good will thou hast cald backe
my soule from hell to saue:
Thou didst reuiue when strength did lacke,
and kept me from the graue.
4 Sing praise ye saints, that proone and see
the goodnesse of the Lord:
In memorie of his maiestie,
reioice with one accord.

5 For why? his anger but a space
doth last, and slacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of greefe & pangs ful sore,
shall lodge with vs all night:
The Lord to ioy shall vs restore,
before the day be light.

6 When I inioid the world at will,
thus would I boast and say:
Tush, I am sure to feele none ill,
this wealth shall not decay.
7 For thou, O Lord, of thy good grace,
hadst sent me strength and aid:
But when thou turndst away thy face,
my mind was sore dismaid.

8 Where-

8 Wherefore againe yet did I crie
to thee, O Lord of might:
My God with plaints I did applie,
and praid both day and night.
9 What gaine is in my blood said I,
if death destroie my daies:
Doth dust declare thy maiestie,
or yet thy truth doth praise?

10 Wherefore my God some pitie take,
O Lord I thee desire:
Do not this simple soule forsake,
of helpe I thee require.
11 Then didst thou turne my greefe and wo
into a chearefull voice:
The mourning weed thou tookst me fro,
and madst me to reioice.

12 Wherefore my soule vncessantlie,
shall sing vnto thy praise:
My Lord my God, to thee will I
giue laud and thanks alwaies.

In te Domine speraui. Psal.xxxj. I. H.

¶ Dauid deliuered from great danger, sheweth first what meditation he had by the power of faith, when death was before his eies, and how the fauour of God alwaies is redie to those that feare him. He exhorteth the faithfull to trust in God, because he preserueth him.

O Lord I put my trust in thee,
let nothing worke me shame:
As thou art iust deliuer me,
and set me quite from blame.
2 Heare me, O Lord, and that anon,
to helpe me make good speed:

{ Sing this to the tune of the xviij. Ps. }

Be thou my rocke and house of stone,
my fence in time of need.

3 For whie? as stones thy strength is tride,
thou art my fort and tower:
For thy names sake be thou my guide,
and lead me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid:
Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands Lord I commit
my spirit which is thy due:
For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such folke as will not part
from things to be abhord:
when they on trifles set their hart,
my trust is in the Lord.

7 For I will in thy mercie ioy,
I see it dooth excell:
Thou seest when ought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand
that would me ouercharge:
But thou hast set me out of band,
to walke abrode at large.

¶ The second part.

9 Great greefe O Lord doth me assaile,
some pitie on me take:
Mine eies wax dim, my sight doth faile,
my wombe for wo doth ake.

10 My life is worne with griefe and paine,
my yeares in wo are past:

My

My ſtrength is gone, & through diſdaine,
my bones corrupt and waſt.
11 Among my foes I am a ſcorne,
my friends are all diſmaid:
My neighbors and my kinſmen borne,
to ſee me are afraid.
12 As men once dead are out of mind,
ſo am I now forgot:
As ſmall effect in me they find,
as in a broken pot.
13 I heard the brags of all the rout,
their threats my mind did fray:
How they conſpird and went about,
to take my life away.
14 But Lord I truſt in thee for aid,
not to be ouertrod:
For I confeſſe and ſtill haue ſaid,
thou art my Lord and God.
15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withſtand.
16 To me thy ſeruant Lord expreſſe,
and ſhew thy ioyfull face:
And ſaue me Lord for thy goodneſſe,
thy mercie and thy grace.

¶ The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame,
and in the graue to fall.
18 O how great good haſt thou in ſtore,
laid vp full ſafe for them:

That feare and truſt in thee therefore,
before the ſonnes of men.
19 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongs.
20 Thanks to the Lord that hath declard
on me his grace ſo farre:
Me to defend with watch and ward,
as in a towne of warre.
21 Thus did I ſay both day and night,
when I was ſore oppreſt:
Lo, I was cleane caſt out of ſight,
yet heardſt thou my requeſt.
22 Be ſaints loue ye the Lord I ſay,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.
23 Be ſtrong and God ſhal ſtay your heart,
be bold and haue a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

Beati quorum. Pſal. xxxij. T. S.

¶ Dauid punished with grieuous ſickneſſe for his ſinnes, counteth them happie to whom God doth not impute their tranſgreſſions. And after that he had confeſſed his ſinnes, and obteined pardon, he exhorteth the wicked men to liue godly, and the good to reioice.

THe man is bleſt, whoſe wickedneſſe
the Lord hath cleane remitted:
And he whoſe ſinne and wretchedneſſe,
is hid and alſo couered.
2 And bleſt is he, to whom the Lord
imputeth not his ſinne:

{Sing this to the tune of the xxx. pſ.}

which

Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and wast away,
with daily mone and plaint.
4 For night and day thy hand on me,
so grieuous was and smart:
That all my bloud and humors moist,
to drinesse did conuert.

5 I did therefore confesse my fault,
and all my sinnes discouer:
Then thou, O Lord, didst me forgiue,
and all my sinnes passe ouer.
6 The humble man shall pray therefore,
and seeke thee in due time:
So that the flouds of waters great,
shall haue no power on him.

7 When trouble and aduersitie
do compasse me about:
Thou art my refuge and my ioy,
and thou dost rid me out.
8 Come hether and I shall thee teach
how thou shouldst walke aright:
And will thee guide as I my selfe,
haue learnd by proofe and sight.

9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.
10 The wicked man shall manifold,
sorrowes and griefe sustaine:

But

But vnto him that trusts in God,
his goodnesse shall remaine.
11 Be merrie therefore in the Lord,
ye iust lift vp your voice:
And ye of pure and perfect hart,
be glad and eke reioice.

Exultate iusti. Psal. xxxiij. I. H.

¶ He exhorteth good men to praise God for creating and gouerning all things, for his faithfull promises, for scattering the councell of the wicked, teaching that no creature preserueth anie man, but onlie his mercie.

YE righteous in the Lord reioice,
it is a seemely sight:
That vpright men with thankfull voice,
should praise the God of might.
{Sing this to the tune of the xxx. psal.}
2 Praise ye the Lord with harp and song,
in psalmes and pleasant things:
With lute and instrument among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him praise:
4 For why? his word is euer true,
his works and all his waies.
5 To iudgement, equitie, and right,
he hath a great good will:
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought:
Their hosts and powers euerie chone,
his breath to passe hath brought.
7 The waters great gathered hath he,
on heapes within the shore:

And

And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth both leaſt and moſt,
feare God and keepe his law:
Ye that inhabit in ech coaſt,
dread him and ſtand in aw.
9 What he commanded wrought it was,
at once with preſent ſpeed:
What he doth will is brought to paſſe,
with full effect in deed.

10 The councels of the nations rude,
the Lord doth bring to nought:
He doth defeat the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they neuer ſlacke or ſwage:
The motions of his mind and will,
take place in euerie age.

¶ The ſecond part.

12 And bleſt are they to whom the Lord,
as God and guid is knowne:
Whom he doth chuſe of meere accord,
to take them as his owne.
13 The Lord from heauen caſt his ſight,
on men mortall by birth:
14 Conſidering from his ſeat of might,
the dwellers of the earth.

15 The Lord I ſay whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought,
and working of the ſame.
16 A king that truſteth in his hoaſt,

ſhall naught preuaile at length:
The man that of his might doth boaſt,
ſhall faile for all his ſtrength.

17 The troupes of horſemen eke ſhall faile,
their ſturdie ſteedes ſhall ſterue:
The ſtrength of horſe ſhall not preuaile,
the rider to preſerue.
18 But lo, the eies of God intend,
and watch to aid the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and all diſtreſſe,
may ſet their ſoule from dreed:
And if that dearth the land oppreſſe,
in hunger them to feed.
20 Wherefore our ſoules do ſtill depend,
on God our ſtrength and ſtay:
He is the ſhield vs to defend,
and driue all darts away.

21 Our ſoule in God haue ioy and game,
reioicing in his might:
For why? in his moſt holie name
we hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs bee:
As we alwaies with one accord,
do only truſt in thee.

Benedicam Domi. Pſal. xxxiiij. T. S.

¶ Dauid hauing eſcaped Achis (1. Sam. 21.) praiſed God for his deliuerance, giuing other example to truſt in God, to feare and ſerue him, who defendeth the godly with his angels, and vtterly deſtroieth the wicked in their ſinnes.

Sing this to the tune of the xxx. psal.

I Will giue laud and honour both,
vnto the Lord alwaies:
And eke my mouth for euermore,
shall speake vnto his praise.
2 I do delight to laud the Lord,
in soule and eke in voice:
That humble men and mortified,
may heare and so reioice.

3 Therefore see that you magnifie,
with me the liuing Lord:
And let vs now exalt his name,
together with one accord.
4 For I my selfe besought the Lord,
he answered me againe:
And me set free incontinent,
from all my feare and paine.

5 Who so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dasht,
they need it not to feare.
6 This sillie wretch for some relefe,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The angell of the Lord doth pitch,
his tents in euerie place:
To saue all such as feare the Lord,
that nothing them deface.
8 Tast and consider well therefore,
that God is good and iust:
O happie man that maketh him,
his only staie and trust.

9 Feare ye the Lord ye holie ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing:
10 The lions ſhall be hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke ſhall be to ſuch.

¶ The ſecond part.

11 Come neare therefore my childzen deare,
and to my words giue eare:
I ſhall you teach the perfect way,
how you the Lord ſhould feare.
12 Who is that man that would liue long,
and lead a bleſſed life?
13 See thou refraine thy tong and lips,
from all deceit and ſtrife.

14 Turne backe thy face from doing ill,
and do the godly deed:
Inquire for peace and quietneſſe,
and follow it with ſpeed.
15 For why? the eies of God aboue,
vpon the iuſt are bent:
His eares likewiſe do heare the plaint,
of the poore innocent.

16 But he doth frowne & bend his browes,
vpon the wicked traine:
And cut away the memorie,
that ſhould of them remaine.
17 But when the iuſt doth call and crie,
the Lord doth heare them ſo:
That out of paine and miſerie,
forthwith he lets them go.

18 The Lord is kind and straight at hand,
to such as be contrite:
He saues also the sorrowfull,
the meeke and poore in spirite.
19 Full many be the miseries,
that righteous men do suffer:
But out of all aduersities,
the Lord doth them deliuer.

20 The Lord doth so preserue and keepe,
his verie bones alway:
That not so much as one of them,
doth perish or decay.
21 The sinne shall slea the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man,
shall soone be brought to nought.

22 But they that serue the liuing Lord,
the Lord doth saue them sound:
And who that puts their trust in him,
nothing shall them confound.

Iudica Domine. Psal. xxxv. I. H.

Saules flatterers persecuted Dauid. Who praieth for reuenge, that his innocencie maie be declared, and that such as take his part may reioice, for which he promiseth to magnifie Gods name all the daies of his life.

LOrd plead my cause against my foes, { Sing this as the humble sute of a sinner. }
confound their force and might:
Fight on my part against all those,
that seeke with me to fight.
2 Lay hand vpon thy speare and shield,
thy selfe in armour dresse:
Stand vp for me and fight the field,
to helpe me from distresse.

3 Gird on thy sword, and stop the way
mine enmies to withstand:
That thou vnto my soule maist say,
Io, I thy helpe at hand.
4 Confound them with rebuke and blame,
that seeke my soule to spill:
Let them turne backe and flie with shame,
that thinke to worke me ill.

5 Let them disperse and flie abrode,
as wind doth driue the dust:
And that the angell of our God,
their might away may thrust.
6 Let all their waies be void of light,
and slipperie like to fall:
And send thine angell, with thy might
to persecute them all.

7 For why? without my fault they haue
in secret set their grin:
And for no cause haue digd a caue,
to take my soule therein.
8 When they thinke least and haue no care,
O Lord, destroy them all:
Let them be trapt in their owne snare,
and in their mischiefe fall.

9 And let my soule, my hart and voice,
in God haue ioy and wealth:
That in the Lord I may reioice,
and in his sauing health.
10 And then my bones shall speake and say,
my parts shall all agree:
O Lord, though they do seeme full gay,
what man is like to thee?

¶ The

¶ The second part.

11 Thou didst defend the weake from them
that are both stout and strong:
And rid the poore from wicked men,
that spoile and do them wrong.
12 My cruell foes against me rise,
to witnesse things untrue:
And to accuse me they deuise
of that I neuer knew.
13 Where I to them do ow good will,
they quit me with disdaine:
That they should pay my good with ill,
my soule doth sore complaine.
14 When they were sicke I mourn'd therefore,
and clad my selfe in sacke:
With fasting I did faint full sore,
to pray I was not slacke.
15 As they had beene my brethren deare,
I did my selfe behaue:
As one that maketh wofull cheare,
about his mothers graue.
16 But they at my disease did ioy,
and gather on a rout:
Yea abiect slaues at me did toy,
with mocks and checks full stout.
17 The belly gods and flattering traine,
that all good things deride:
At me do grin with great disdaine,
and plucke their mouth aside.
18 Lord, when wilt thou amend this geare,
why doest thou stay and pause?
O rid my soule, mine only deare,
out of these lions clawes.

19 And

19 And then I will giue thanks to thee,
before the church alwaies:
And whereas most of people be,
there will I shew thy praise.
20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eie,
that causelesse me assault.

¶ The third part.

21 Of peace no word they thinke or say,
their talke is all vntrue:
They still consult and would betray
all those that peace insue.
22 With open mouth they run at me,
they gape, they laugh, they flire:
Well, well, say they, our eie doth see
the thing that we desire.
23 But Lord thou seest what waies they take,
cease not this geare to mend:
Be not far off, nor me forsake,
as men that faile their frend.
24 Awake, arise, and stir abrode,
defend me in my right:
Reuenge my cause my Lord my God,
and aid me with thy might.
25 According to thy righteousnesse,
my Lord God set me free:
And let not them their pride expresse,
nor triumph ouer me.
26 Let not their harts reioice and crie,
there, there, this geare goeth trim:
Nor giue them cause to say on high,
we haue our will on him.

27 Confound

27 Confound them with rebuke and shame,
that ioy when I do mourne:
And pay them home with spite and blame,
that brag at me with scorne.
28 Let them be glad and eke reioice,
which loue mine vpright way:
And they all times with hart and voice
shall praise the Lord, and say.

29 Great is the Lord and doth excell,
for why? he doth delight
To see his seruants prosper well,
that is his pleasant sight.
30 Wherefore my toong I will applie
thy righteousnesse to praise:
Unto the Lord my God, will I
sing laud and thanks alwaies.

Dixit iniustus. Psal.xxxvj. I.H.

¶ Dauid vexed by the wicked, complaineth of their malice, but considering Gods great mercy to all creatures, speciallie toward his children, by faith thereof he is comforted and assured of his deliuerance.

The wicked with his workes vniust, doth thus perswade his hart: { Sing this to the tune of the xxxv.pf. }
That of the Lord he hath no trust,
his feare is set apart.
2 Yet doth he ioy in his estate
to walke as he began:
So long till he deserue the hate
of God and eke of man.

3 His wordes are wicked, vile and naught,
his toong no truth doth tell:
Yet at no hand will he be taught
which way he may do well.

4 When he should sleepe, then doth he muse,
his mischiefe to fulfill:
No wicked wayes doth he refuse,
nor nothyng that is ill.

5 But Lord, thy goodnesse doth ascend
aboue the heauens hye:
So doth thy truth it selfe extend
vnto the cloudy skye.
6 Much more than hils so high and steepe,
thy iustice is expresst:
Thy iudgements like to seas most deepe,
thou sauest both man and beast.

7 Thy mercy is aboue all thynges,
O God, it doth excell:
In trust wherof as in thy wynges,
the sonnes of men shall dwell.
8 Within thy house they shalbe fed,
with plentie at their will:
Of all delight they shalbe sped,
and take therof their fill.

9 For why? the well of life so pure
doth ouerflow from thee:
And in thy light we are full sure
the lasting light to see.
10 From such as thee desire to know,
let not thy grace depart:
Thy righteousnesse declare and show
to men of vpright hart.

11 Let not the prowd on me preuaile,
O Lord, of thy good grace:
Nor let the wicked me assaile,
to throw me out of place.

12 But they in their deuise shall fall,
that wicked workes maintaine:
They shall be ouerthrowne withall,
and neuer rise againe.

Noli æmulari. Psal. xxxvij. W.W.

¶ Because the godly should not be daunted to see wicked men prosper, Dauid sheweth that all things shall be granted euen with hearts desire to them that loue and feare God: but the wicked albeit they flourish for a time, shall at length perish.

{Sing this to the tune of the xxxv. ps.}

GRudge not to see the wicked men
in wealth to flourish still:
Nor yet enuie such, as to ill
haue bent and set their will.
2 For as greene grasse & flourishing hearbs
are cut and wither away:
So shall their great posteritie
soone passe, fade and decay.

3 Trust thou therefore in God alone,
to do well giue thy mind:
So shalt thou haue the land as thine,
and there sure food shalt find.
4 In God set all thy harts delight,
and looke what thou wouldst haue,
Or else canst wish in all the world,
thou needst it not to craue.

5 Cast both thy selfe and thine affairs
on God, with perfect trust:
And thou shalt see with patience,
the effect both sure and iust.
6 The perfect life and godly name
he will cleare as the light:
So that the sunne, euen at noone daies,
shall not shine halfe so bright.

7 Be still therefore, and stedfastlie
on God see thou wait then:
Not shrinking for the prosperous state
of lewd and wicked men.
8 Shake off despight, enuie and hate,
at least in any wise
Their wicked steps auoid and flie,
and follow not their guise.
9 For euery wicked man will God
destroy, both more and lesse:
But such as trust in him, are sure
the land for to possesse.
10 Watch but a while, and thou shalt see
no more the wicked traine:
No not so much as house or place,
where once he did remaine.

¶ The second part.

11 But mercifull and humble men
inioy shall sea and land:
In rest and peace they shall reioice,
for naught shall them withstand.
12 The lewd men and malicious
against the iust conspire:
They gnash their teeth at him, as men
which do his bane desire.
13 But while that lewd men thus do thinke,
the Lord laughs them to scorne:
For why? he seeth their terme approch,
when they shall sigh and mourne.
14 The wicked haue their sword out drawne,
their bowe eke haue they bent,
To ouerthrow and kill the poore,
as they the right way went.

15 But

15 But the ſame ſword ſhall pearce their harts,
which was to kill the iuſt:
Likewiſe the bow ſhall breake to ſhiuers,
wherein they put their truſt.
16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more:
Than all theſe lewd and worldlie mens
rich pompe and heaped ſtore.
17 For be their power neuer ſo ſtrong,
God will it ouerthrow:
Where contrarie he doth preſerue
the humble men and low.
18 He ſeeth by his great prouidence,
the good mens trade and way:
And will giue them inheritance,
which neuer ſhall decay.
19 They ſhall not be diſcouraged,
when ſome are hard beſted:
When other ſhall be hungerbit,
they ſhall be clad and fed.
20 For whoſoeuer wicked is,
and enmie to the Lord:
Shall quaile, yea melt euen as lambs greaſe,
or ſmoke that flies abrode.

☞ The third part.

21 Behold the wicked borroweth much,
and neuer paieth againe:
Whereas the iuſt by liberall gifts,
makes manie glad and faine.
22 For they whome God doth bleſſe ſhall haue
the land for heritage:
And they whome he doth curſſe likewiſe,
ſhall periſh in his rage.

23 The Lord the iuſt mans cauſe doth guide,
and giues him good ſucceſſe:
To euery thing he takes in hand,
he ſendeth good addreſſe.
24 Though that he fall, yet is he ſure,
not vtterly to quaile:
Becauſe the Lord ſtretches out his hand
at need, and doth not faile.

25 I haue beene yoong and now am old,
yet neuer did I ſee
The iuſt man left, nor yet his ſeed
to beg for miſerie.
26 But giues alwaies moſt liberallie,
and lends whereas is need:
His children and poſteritie
receiue of God their meed.

27 Flie vice therefore and wickedneſſe,
and vertue do imbrace:
So God ſhall grant thee long to haue
on earth a dwelling place.
28 For God ſo loueth equitie,
and ſhewes to his ſuch grace:
That he preſerues them euermore,
but ſtroies the wicked race.

29 Whereas the good and godly men,
inherit ſhall the land:
Hauing as lords all things therein,
in their owne power and hand.
30 The iuſt mans mouth doth euer ſpeake,
of matters wiſe and hie:
His toong doth talke and edifie,
with truth and equitie.

31 For in his hart, the law of God
his Lord doth still abide:
So that where ere he go or walke,
his foot can neuer slide.
32 The wicked like a rauening woolfe,
the iust man doth beset:
By all means seeking him to kill,
if he fall in his net.

¶ The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence giue,
God will him yet defend.
34 Wait thou on God and keepe his way,
he shall preserue thee then,
The earth to rule, and thou shalt see
destroid these wicked men.
35 The wicked haue I seene most strong,
and placed in high degree:
Florishing in all wealth and store,
as doth the lawrell tree.
36 But suddenly he past away,
and lo he was quite gone:
Then I him sought, but could scarce find
the place where dwelt such one.
37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.
38 As for transgressors, wo to them,
destroid they shall all be:
God will cut off their budding race,
and rich posteritie.

39 But

39 But the ſaluation of the iuſt,
doth come from God aboue:
Who in their trouble ſends them aid,
of his meere grace and loue.
40 God doth them helpe, ſaue and deliuer
from lewd men and vniuſt:
And ſtill will ſaue them, whilſt that they
in him do put their truſt.

Domine ne in furore. Pſal. xxxviij. I. H.

¶ Dauid ſicke of ſome grecuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinnes: and therefore praieth God to turne away his wrath, but in the end with firme confidence and commending his cauſe vnto God, hopeth for ſpeedie helpe at his hand.

{Sing this to the tune of the xxx. pſ.}

P Ut me not to rebuke (O Lord)
in thy prouoked ire:
Ne in thy heauie wrath (O Lord)
correct me I deſire.
2 Thine arrowes do ſticke faſt in me,
thy hand doth preſſe me ſore:
And in my fleſh no health at all,
appeareth anie more.

3 And all this is by reaſon of,
thy wrath that I am in:
Nor anie reſt is in my bones,
by reaſon of my ſin.
4 For lo, my wicked doings Lord,
aboue my head are gone:
A greater lode than I can beare,
they lay me ſore vpon.

5 My wounds ſtinke, and are feſtred ſo,
as lothſome is to ſee:
Which all through mine owne fooliſhneſſe,
betideth vnto mee.

6 And I in carefull wiſe am brought,
in trouble and diſtreſſe:
That I go wailing all the daie,
my dolefull heauineſſe.

7 My loins are fild with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I rore for greefe of hart.
9 Thou knowſt Lord my deſire, my grones
are open in thy ſight:
10 My hart doth pant, my ſtrength hath faild,
mine eies haue loſt their ſight.

11 My louers and my wonted friends,
ſtand looking on my wo:
And eke my kinſmen far away,
are me departed fro.
12 They that did ſeeke my life, laid ſnares,
and they that ſought the way
To do me hurt, ſpake lies, and thought
on treaſon all the day.

¶ The ſecond part.

13 But as a deafe man I became,
that can not heare at all:
14 And as one dumbe that opens not
his mouth to ſpeake withall.
15 For all my confidence O Lord,
is wholie ſet on thee:
16 O Lord thou Lord that art my God,
thou ſhalt giue eare to mee.

17 This did I craue that they my foes,
triumph not ouer mee:
For when my foot did ſlip, then they
did ioy my fall to ſee.

And truly I poore wretch am set
in place a wofull wight:
And eke my greeuous heinneſſe
is euer in my ſight.

18 For while that I my wickedneſſe
in humble wiſe confeſſe:
And while I for my ſinfull deeds,
my ſorrowes do expreſſe.
19 My foes do ſtill remaine aliue,
and mightie are alſo:
And they that hate me wrongfullie,
in number hugelie grow.

20 They ſtand againſt me, that my good
with euill do repay:
Becauſe that good and honeſt things,
I do inſue alway.
Forſake me not, my Lord my God,
be thou not far away:
Haſt me to helpe, my Lord my God,
my ſafetie and my ſtay.

Dixi cuſtodiam. Psal. xxxix. H.

¶ Dauid hauing determined ſilence, yet burſt forth into words that he would not, through his bitter greefe. For he maketh certeine requeſts which taſt of mans infirmities, yet mixed with many prayers, & all to ſhew a mind wonderfully troubled, that it may appeare how he did ſtriue mightilie againſt death and deſperation.

I Said I will looke to my waies,
for feare I ſhould go wrong:
I will take heed all times, that I
offend not in my toong.
2 As with a bit I will keepe faſt
my mouth with force and might:
Not once to whiſper, all the while
the wicked are in ſight.

{ Sing this as the humble ſute of a ſinner. }

3 I held my toong and spake no word,
but kept me close and still:
Yea from good talke I did refraine,
but sore against my will.
4 My hart wart hote within my brest,
with musing, thought and doubt:
Which did increase and stir the fire,
at last these words burst out.
5 Lord number out my life and daies,
which yet I haue not past:
So that I may be certified,
how long my life shall last.
6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.
7 Man walketh like a shade, and doth
in vaine himselfe annoy:
In getting goods, and cannot tell
who shall the same inioy.
8 Now Lord sith things this wise do frame
what helpe do I desire?
Of truth my helpe doth hang on thee,
I nothing else require.

¶ The second part.

9 For all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scorne to fooles,
that nothing vnderstand.
10 I was as dumbe, and to complaine
no trouble might me moue:
Because I know it was thy worke,
my patience for to proue.

11 Lord take from me thy scourge & plague,
I can them not withstand:
I faint and pine away, for feare
of thy most heauie hand.
12 When thou for sin doest man rebuke,
he wareth wo and wan:
As doth a cloth that moths haue fret,
so vaine a thing is man.

13 Lord heare my sute and giue good heed,
regard my tears that fall:
I soiorne like a stranger here,
as did my fathers all.
14 O spare a little, giue me space,
my strength for to restore:
Before I go away from hence,
and shall be seene no more.

Expectans expectaui. Psal. xl. I. H.

¶ Dauid deliuered from great danger, doth magnifie God therefore and commendeth his prouidence towards all mankind. Then he promiseth to giue himselfe wholy to Gods seruice, and declareth how God is trulie worshipped. Afterward he giueth thanks, and hauing complained of his enimies, he calleth for aid and succour.

I Waited long and sought the Lord,
and patientlie did beare:
At length to me he did accord,
my voice and crie to heare.
2 He pluckt me from the lake so deepe,
out of the mire and clay:
And on a rocke did set my feet,
and he did guide my way.

{Sing this to the tune of the xxj. ps.}

3 To me he taught a psalme of praise,
which I must shew abrode:
And sing new songs of thanks alwaies,
vnto the Lord our God.

4 When.

4 When all the folke these things shall see,
as people much afraid:
Then they vnto the Lord will flee,
and trust vpon his aid.

5 O blest is he, whose hope and hart
doth in the Lord remaine:
That with the prowd doth take no part,
nor such as lie and faine.
6 For Lord my God, thy wondrous deeds
in greatnesse far do passe:
Thy fauour towards vs, exceeds
all things that euer was.

7 When I intend and do deuise,
thy workes abrode to show:
To such a reckoning they do rise,
thereof no end I know.
8 Burnt offrings thou delightst not in,
I know thy whole desire:
With sacrifice to purge his sinne
thou dost no man require.

9 Meat offerings and sacrifice
thou wouldst not haue at all:
But thou, O Lord, hast open made
mine eares to heare withall.
10 But then said I, behold and looke,
I come a meane to be:
For in the volume of thy booke,
thus it is said of me.

11 That I, O God, should do thy mind,
which thing doth like me well:
For in my hart thy law I find
fast placed there to dwell.

12 Thy iustice and thy righteousnesse
in great resorts I tell:
Behold my toong no time doth cease,
O Lord thou knowst full well.

¶ The second part.

13 I haue not hid within my brest
thy goodnesse, as by stealth:
But I declare and haue expresst
thy truth and sauing health.
14 I keepe not close thy louing mind,
that no man should it know:
The trust that in thy truth I find,
to all the church I show.

For I with mischeefs many one
am sore beset about:
My sinnes increase, and so come on
I cannot spie them out.
15 For why? in number they exceed
the haires vpon my head:
My hart doth faint for very dreed,
that I am almost dead.

16 With speed send helpe and set me free,
O Lord, I thee require:
Make hast with aid to succour me,
O Lord, at my desire.
17 Let them sustaine rebuke and shame,
that seeke my soule to spill:
Driue backe my foes, and them defame
that wish and would me ill.

18 For their ill feats do them descrie,
that would deface my name:
Alwaies at me they raile and crie,
fie on him, fie for shame.

19 Let

19 Let them in thee haue ioy and wealth,
that seeke to thee alwaies:
That those that loue thy sauing health,
may say, to God be praise.

23 But as for me, I am but poore,
oppresst and brought full low:
Yet thou, O Lord, wilt me restore
to health, full well I know.
21 For why? thou art my hope and trust,
my refuge, helpe and stay:
Wherefore my God, as thou art iust,
with me no time delay.

Beatus qui intelligit. Psal. xlj. T. S.

☞ Dauid greeuously afflicted, blesseth them that pittie his case, complaining of faithlesse freends, such as Iudas, Iob. 15. Then he giueth thanks for Gods mercie in chastising him gentlie, not suffering his enimies to triumph.

The man is blest, that carefull is
the needie to consider:
For in the season perillous,
the Lord will him deliuer.
2 The Lord will make him safe and sound,
and happie in the land:
And he will not deliuer him
into his enmies hand.

{ Sing this to the lamentation of a sinner. }

3 And in his bed when he lieth sicke,
the Lord will him restore:
And thou, O Lord, wilt turne to health
his sicknesse and his sore.
4 Then in my sicknesse thus say I,
haue mercie Lord on me:
And heale my soule which is full wo,
that I offended thee.

5 Mine

5 Mine enmies wisht me ill in hart,
and thus of me did say:
When shall he die, that all his name
may vanish quite away.
6 And when they come to visit me,
they aske if I do well:
But in their harts mischeefe they hatch,
and to their mates it tell.

7 They bite their lips, and whisper so,
as though they would me charme:
And cast their fetches how to trap
me with some mortall harme.
8 Some greeuous sin hath brought him to
this sicknesse, say they plaine:
He is so low, that without doubt
rise can he not againe.

9 The man also that I did trust,
with me did vse deceit:
Who at my table eat my bread,
the same for me laid wait.
10 Haue mercy Lord on me therefore,
and let me be preserued:
That I may render vnto them
the things they haue deserued.

11 By this I know assuredly,
I am beloued of thee:
When that mine enimies haue no cause
to triumph ouer me.
12 But in my right thou hast me kept,
and mainteined alway:
And in thy presence place assignd,
where I shall dwell for ay.

13 The Lord the God of Iſraell
be praiſed euermore:
Euen ſo be it, Lord, will I ſay,
euen ſo be it therefore.

Quemadmodum. Pſal. xlij. I. H.

¶ Dauid grieued that through perſecutors he could not be preſent in the congregation, proteſting his preſence in heart, albeit in bodie ſeparat. At laſt he ſheweth that notwithſtanding theſe ſorrowes and thoughts, yet he continuallie putteth his confidence in the Lord.

LIke as the hart doth breath and bray, the welſprings to obtaine:
So doth my ſoule deſire alway, with the Lord to remaine.
{ Sing this to the tune of the xxxv. pſ. }

2 My ſoule doth thirſt, & would draw neare
the liuing God of might:
Oh when ſhall I come and appeare
in preſence of his ſight.

3 The teares all times are my repaſt,
which from mine eies do ſlide:
When wicked men crie out ſo faſt,
where now is God thy guide?

4 Alas, what greefe is it to thinke,
what freedome once I had?
Therefore my ſoule, as at pits brinke,
is moſt heauie and ſad.

When I did march in good aray,
furniſhed with my traine:
Unto the temple was our way,
with ſongs and hearts moſt faine.

5 My ſoule, why art thou ſad alwaies,
and fretſt thus in my breſt?

Truſt ſtill in God, for him to praiſe
I hold it euer beſt.
By him I haue ſuccour at need
againſt all paine and griefe:
He is my God, which with all ſpeed
will haſt to ſend relefe.
6 And this my ſoule within me Lord,
doth faint and thinke vpon
The land of Iordaine, and record
the little hill Hermon.

¶ The ſecond part.

7 One griefe an other in doth call,
as clouds burſt out their voice:
The flouds of euill that do fall
run ouer me with noice.
8 Yet I by day felt his goodneſſe,
and helpe at all aſſaies:
Likewiſe by night I did not ceaſe
the liuing God to praiſe.
9 I am perſwaded thus to ſay
to him with pure pretence:
O Lord, thou art my guide and ſtay,
my rocke and my defence.
Why do I then in penſiueneſſe
hanging the head thus walke?
While that mine enimies me oppreſſe,
and vexe me with their talke.
10 For why? they pierce mine inward parts,
with pangs to be abhord:
When they crie out with ſtubborne harts,
where is thy God thy Lord?
11 So ſoone why doſt thou faint and quaile
my ſoule, with paine oppreſt:

With.

With thoughts why doſt thy ſelfe aſſaile
so ſore within my breſt?
12 Truſt in the Lord thy God alwaies,
and thou the time ſhall ſee:
To giue him thankes with laud and praiſe,
for health reſtord to thee.

Iudica me domine. Pſal. xliij. T. S.

The praieth to be deliuered from them which conſpire with Abſolon, to the end that he might toyfully praiſe God in his congregation.

IUdge and reuenge my cauſe, O Lord, { Sing this to the tune of the xxx. pſ. }
from them that euill be:
From wicked and deceitfull men,
O Lord deliuer me.
2 For of my ſtrength thou art the God,
why putſt thou me thee fro?
And why walke I ſo heauily
oppreſſed with my foe?

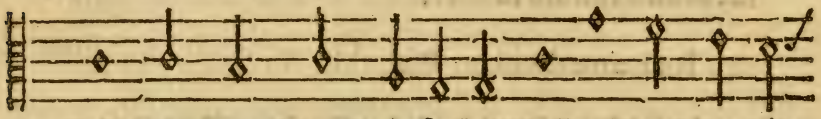
3 Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the altar go
of God my ioy and cheare:
And on my harp giue thanks to thee,
O God my God moſt deare.

5 Why art thou then ſo ſad my ſoule,
and fretſt thus in my breſt?
Still truſt in God, for him to praiſe
I hold it alwaies beſt.
By him I haue deliuerance
againſt all paine and griefe:

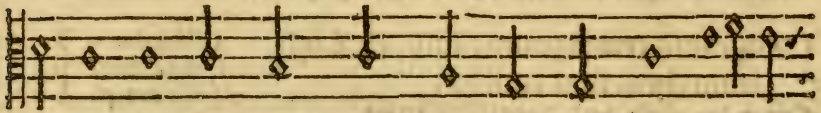
He is my God which doth alwaies
at need ſend me relieke.

Deus auribus. Pſal. xliiij. T. S.

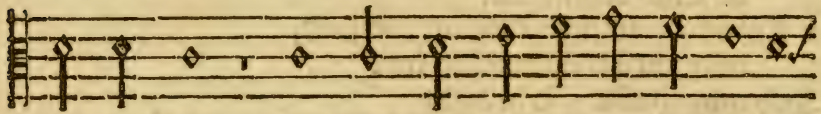
¶ A moſt earneſt praier made in the name of the faithfull in perſecution, for ſuſtaining the quarell of Gods word, as in Paul. Rom. 8.



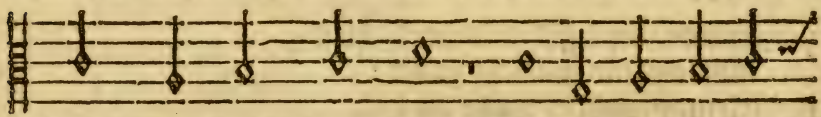
1 Our eares haue heard our fathers tell and reuerentlie



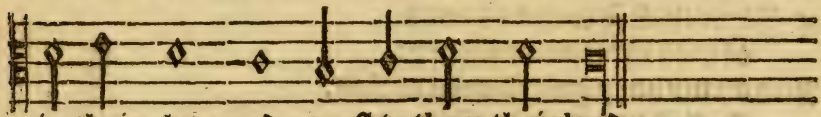
record, the wondrous works that thou haſt done in alder



time, O Lord. 2 How thou didſt caſt the Gentiles out, &



ſtroidſt them with ſtrong hand: Planting our Fathers



in their place, and gaueſt to them their land.

3 They conquerd not by ſword nor ſtrength,
the land of thy beheſt:
But by thy hand, thy arme and grace,
becauſe thou louedſt them beſt.
4 Thou art my king, O God, that holpe
Jacob in ſundrie wiſe:

5 Led with thy power, we threw downe such,
as did against vs rise.
6 I trusted not in bowne sword,
they could not saue me sound:
7 Thou keptst vs from our ennies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thy holy name:
9 Yet now thou goest not with our host,
but leauest vs to shame.
10 Thou madst vs flee before our foes,
and so were ouertrod:
Our ennies robd and spoild our goods,
while we were sperst abroad.
11 Thou hast vs giuen to our foes,
as sheepe for to be slaine:
Among the heathen euerie where
scatred we do remaine.
12 Thy people thou hast sold like slaues,
and as a thing of nought:
For profit none thou hadst thereby,
no gaine at all was sought.
13 And to our neighbors thou hast made,
of vs a laughing stocke:
And those that round about vs dwell,
at vs do grin and mocke.

¶ The second part.

14 Thus we serue for none other vse,
but for a common talke:
They mocke, they scorne, they nod their heads,
where euer they go or walke.
15 I am ashamd continually
to heare these wicked men:

Yea so I blush, that all my face
with red is couered then.

16 For why? we heare such slandrous words,
such false reports and lies:
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy couenant brake:
18 We turne not back our harts from thee,
nor yet thy paths forsake.

19 Yet thou hast trod vs downe to dust,
where dens of dragons be:
And couered vs with shade of death
and great aduersitie.
20 If we had our Gods name forgot,
and helpe of Idols sought:
21 Would not God then haue tride this out,
for he doth know our thought.

22 Nay, nay, for thy names sake, O Lord,
alwaies are we slaine thus:
As sheepe vnto the shambles sent,
right so they deale with vs.
23 Vp Lord, why sleepest thou? awake,
and leaue vs not for all:
24 Why hidest thou thy countenance,
and dost forget our thrall?

25 For downe to dust our soule is brought,
and we now at last cast:
Our bellie like as it were glude,
vnto the ground cleaues fast.
26 Rise vp therefore for our defence,
and help vs Lord at need:

We

We thee beſeech of thy goodneſſe,
to reſcue vs with ſpeed.

Eructauit cor meum. Pſal. xlv. I. H.

¶ Salomon his maieſtie, honor, ſtrength, beautie, riches and power are praiſed: his marriage with the Egyptian an heathen woman is bleſt, if that ſhe renounce her people, and countrie, and giue hir ſelfe wholly to hir husband. Here is figured the wonderfull maieſtie, and increaſe of Chriſts kingdome and the church his ſpouſe now taken of the Gentils.

{ Sing this to the tune of the xxv. pſ. }

MY heart doth take in hand,
ſome godly ſong to ſing:
The praiſe that I ſhall shew therein
pertaineth to the king.
2 My tong ſhall be as quick,
his honour to indite:
As is the pen of anie ſcribe
that vſeth faſt to write.

3 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with giftes,
for euer to indure.
4 About thee gird thy ſword,
O prince of might elect:
With honour, glorie and renowne,
thy perſon pure is deckt.

5 Go forth with godly ſpeed,
in meekneſſe, truth and right:
And thy right hand ſhall thee inſtruct
in works of dreadfull might.
6 Thy arrowes ſharpe and keene,
their hearts ſo ſore ſhall ſting:
That folke ſhall fall and kneele to thee,
yea all thy foes, O king.

7 Thy

7 Thy roiall seat, O Lord,
for euer shall remaine:
Because the scepter of thy realme,
doth righteousnesse maintaine.
8 Because thou louest the right,
and dost the ill detest:
God euen thy God hath nointed thee
with ioy aboue the rest.

9 With myrre and sauours sweet
thy cloathes are all bespread:
When thou dost from thy pallace passe,
therein to make thee glad.
10 Kings daughters do attend,
in fine and rich araie:
At thy right hand the Queene doth stand,
in gold and garments gaie.

¶ The second part.

11 O daughter take good heed,
incline and giue good eare:
Thou must forget thy kindred all,
and fathers house most deare.
12 Then shall the king desire
thy beautie faire and trim:
For why? he is the Lord thy God,
and thou must worship him.

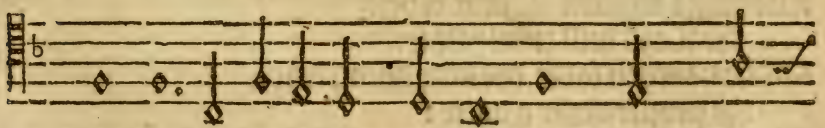
13 The daughters then of Tyre,
with giftes full rich to see:
And all the wealthie of the land,
shall make their suite to thee.
14 The daughter of the king
is glorious to behold:
Within her closet she doth sit,
all deckt in beaten gold.

15 In robes well wrought with needle,
and manie a pleaſant thing:
With Virgins faire on hir to waite,
ſhe commeth to the king.
16 Thus are they brought with ioy,
and mirth on euerie ſide:
Into the pallace of the king,
and there they do abide.

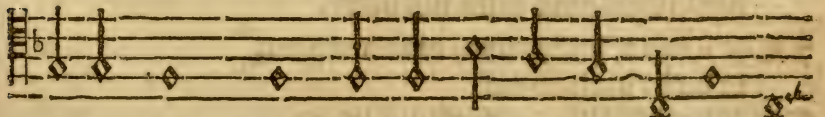
17 In ſteed of parents left,
(O Queene thy chance ſo ſtands:)
Thou ſhalt haue ſons whom thou maiſt ſet,
as princes in all lands.
18 Wherefore thy holy name
all ages ſhall record:
Thy people ſhall giue thanks to thee
for euermore, O Lord.

Deus noſter refugium. Pſal. xlvj. I. H.

A ſong of thankſgiuing for the deliuerance of Ieruſalem after Senacherib with his armie was driuen away, or ſome other like ſudden and marueilous deliuerance, by the mightie hand of God. Whereby the prophet commendeth this great benefit, doth exhort the faithfull to giue themſelues wholly to the hands of God, doubting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaults of their enimies.

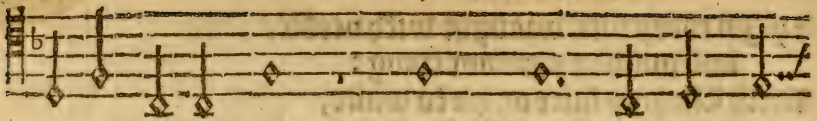


1 The Lord is our defence and aide, the ſtrength where-

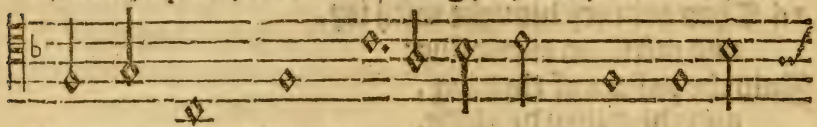


by we ſtand: When we with wo are much diſmaid, he

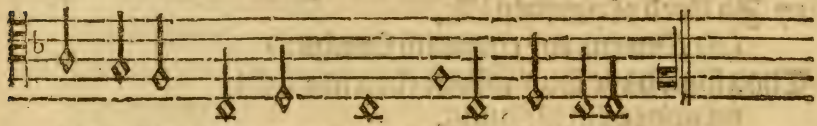
is



is our help at hand. 2. Though the earth remoue, we



will not feare, though hils ſo high and ſteepe, be thruſt



and hurled here and there, within the ſea ſo deepe.

3 No though the waues do rage ſo ſore,
that all the banks it ſpils:
And though it ouerflow the ſhore
and beate downe mightie hils.
4 For one faire floud doth ſend abrode
his pleaſant ſtreames apace:
To freſh the citie of our God,
and waſh his holy place.

5 In midſt of hir the Lord doth dwell,
ſhe can no whit decaie.
All things againſt hir that rebell,
the Lord will truely ſtaie.
6 The heathen folke, the kingdoms feare,
the people make a noice:
The earth doth melt, and not appeare
when God puts forth his voice.

7 The Lord of hoſtes doth take our part,
to vs he hath an eie:
Our hope of health, with all our heart
on Jacobs God doth lie.

8 Come heare and ſee with mind and thought
the working of our God:
What wonders he himſelfe hath wrought,
throughout the earth abrode.

9 By him all warres are huſht and gone,
which countries did conſpire:
Their bowes he brake and ſpeares echone,
their chariots burnt with fire.
10 Leaue off therefore, ſaith he, and know,
I am a God moſt ſtout:
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoſts doth vs defend,
he is our ſtrength and tower:
Oh Jacobs God we do depend,
and on his might and power.

Omnes gentes. Pſal. xlvij. I. H.

¶ An exhortation to worſhip God for his mercies toward Jacobs poſteritie. Herein is prophecied the kingdome of Chriſt, in the time of the Goſpell.

YE people all with one accord,
clap hands and eke reioice:
Be glad, and ſing vnto the Lord
with ſweet and pleaſant voice.
2 For high the Lord and dreadfull is,
with wonders manifold:
A mightie king he is truely
in all the earth extold.

{Sing this to the tune of the xlvj. pſ.}

3 The people he ſhall make to be,
vnto our bondage thrall:
And vnderneath our feet, he ſhall
the nations make to fall.

4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Jacob
his welbeloued one.

5 Our God ascended vp on hie
with ioy and pleasant noice:
The Lord goeth vp aboue the skie
with trumpets roiall voice.
6 Sing praises to our God, sing praise,
sing praises to our king:
For God is king of all the earth,
all skilfull praises sing.

7 God on the heathen raignes, and sits
vpon his holie throne:
The princes of the people haue
them ioined euerie one.
8 To Abrahams people for our God,
which is exalted hie:
As with a buckler doth defend
the earth continuallie.

Magnus Dominus. Psal. xlviij. I. H.

¶ Thanks are giuen to God for the notable deliuerance of Hierusalem from the hands of manie kings: the estate whereof is praised, for that God is present at all times to defend it: this psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa or Ezechias for thē chiefly, was the citie by forrē princes assaulted.

GReat is the Lord, and with great praise
to be aduanced still:
Within the citie of our Lord,
vpon his holy hill.
Sing this to the tune of the xlvj. ps.
2 Mount Sion is a pleasant place,
it gladdeth all the land:
The citie of the mightie king
on her northside doth stand.

3 within.

3 Within the pallaces thereof,
God is a refuge knowne:
For lo, the kings were gathred, and
together eke were gone.
4 But when they did behold it ſo,
they wondred, and they were
Aſtonied much, and ſuddenly
were driuen backe with feare.

5 Great terror there on them did fall,
for verie wo they crie:
As doth a woman, when ſhe ſhall
go trauell by and by.
6 As thou with eaſtern wind the ſhips,
vpon the ſea doſt breake:
So they were ſtaid, and euen as
we heard our fathers ſpeake.

7 So in the citie of the Lord,
we ſaw as it was told:
Yea in the citie, which our Lord
for euer will vphold.
8 O Lord, we waite and do attend,
on thy good helpe and grace:
For which we do all times attend,
within thy holy place.

9 O Lord, according to thy name,
for euer is thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſſe alwaies.
10 Let for thy iudgements, Sion mount
fulfilled be with ioies:
And eke of Juda grant, O Lord,
the daughter to reioice.

10 Go walke about all Sion hill,
yea round about hir goe:
And tell the towers that thereupon
are builded on a roe.
11 And marke ye well hir bulwarks all,
behold hir towers there:
That ye may tell thereof to them
that after shall be here.

12 For this God is our God, our God
for euermore is he:
Yea and vnto the death also,
our guider shall he be.

Audite hæc omnes. Psal. xlix. T. S.

¶ Gods spirit moueth the consideration of mans life, shewing that the wealthiest are not happiest: but noteth how all things are ruled by Gods prouidence, who, as he iudgeth these worldly misers to euerlasting torments: so doth he preserue his, and will reward them in the day of his resurrection. 1. Thes. 1.

ALL people harken and giue eare
to that that I shall tell: { Sing this to the tune of the xlvj. psa. }
2 Both hie and low, both rich and poore,
that in the world do dwell.
3 For why? my mouth shall make discourse
of manie things right wise:
In vnderstanding shall my hart
his studie exercise.

4 I will incline mine eares to know
the parables so darke:
And open all my doubtfull speech,
in meeter on my harpe.
5 Why should I feare afflictions,
or any carefull toile:

Or els my foes, which at my heeles
are preſt my life to ſpoile?

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great
themſelues do brag and boſt.

7 There is not one of them that can
his brothers death redeeme:
Or that can giue a price to God
ſufficient for him.

8 It is too great a price to pay,
none can thereto attaine:

9 Or that he might his life prolong,
or not in graue remaine.

10 They ſee wiſe men as well as fooles
ſubiect vnto deaths hands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and ſo determine ſure:
To make their names right great on earth
for euer to indure.

12 Yet ſhall no man alwaies inioy
high honour, wealth and reſt:
But ſhall at length taſt of Gods cup
as well as the brute beaſt.

¶ The ſecond part.

13 And though they trie their fooliſh thoughts
to be moſt lewd and vaine:
Their children yet approue their talke,
and in like ſinne remaine.

14 As ſheepe into the fold are brought,
ſo ſhall they into graue:

Death

Death shall them eat, and in that day
the iust shall lordship haue.

Their image and their roiall port,
shall fade and quite decay:
When as from hõuse to pit they passe,
with wo and weale away.
15 But God will surely preserue me,
from death and endlesse paine:
Because he will of his good grace
my soule receiue againe.

16 If anie man war wondrous rich,
feare not I say therefore:
Although the glorie of his house
increaseth more and more.
17 For when he dieth, of all these things
nothing shall he receiue:
His glorie will not follow him,
his pompe will take hir leaue.

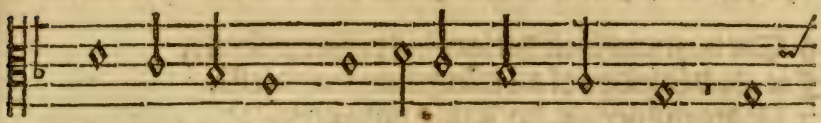
18 Yet in this life he takes himselfe
the happiest vnder sunne:
And others likewise flatter him,
saieng, all is well done.
19 And presuppose he liue as long
as did his fathers old:
Yet must he needs at length giue place,
and be brought to deaths fold.

20 Thus man to honor God hath cald,
yet doth he not consider:
But like brute beasts so doth he liue,
which turne to dust and pouder.

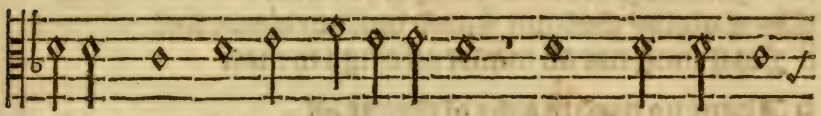
Deus

Deus Deorum. Pſal. L. W. W.

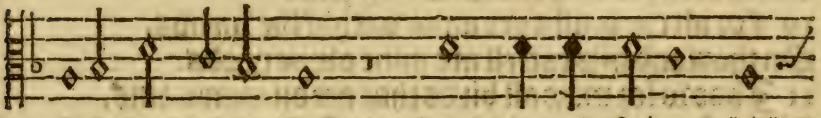
The prophecieth how God will call all nations by the goſpell, and require no other ſacrifice of his people, but confeſſion of his benefits and thankſgiuing, and how he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure word of God only.



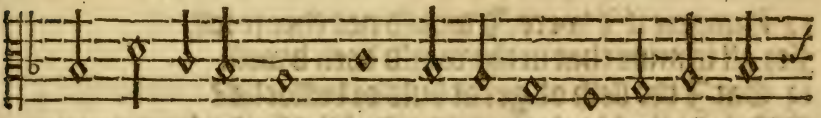
1 The mightie God, the eternall hath thus ſpoke: and



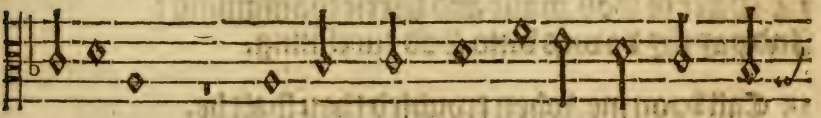
all the world he will call & prouoke: Euen from the Eaſt



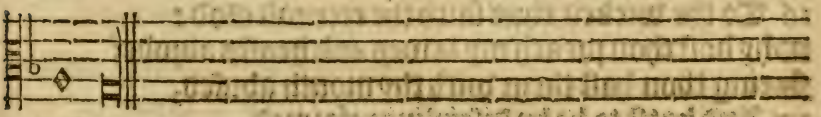
and ſo forth to the weſt. 2. From toward Sion which



place him liketh beſt, God will appeare in beautie moſt



excellent. 3. Our God will come before that long time



be ſpent.

Deuouring fire ſhall go before his face,
A great tempeſt ſhall round about him trace.

4 Then ſhall he call the earth and heauens bright,
To iudge his folke with equitie and right:
5 Saieng, go to, and now my ſaints aſſemble,
Wy peace they keepe, their gifts do not diſſemble.

6 The heauens ſhall declare his righteouſneſſe,
For God is iudge of all things more and leſſe.
7 Heare my people, for I will now reueale:
Liſt Iſraell, I will thee naught conceale,
Thy God, thy God am I, and will not blame thee
8 For giuing not all maner offrings to mee.

9 I haue no need to take of thee at all
Gotes of thy fold, or calfe out of thy ſtall.
10 For all the beaſts are mine within the woods,
On thouſand hils cattell are mine owne goods.
11 I know for mine all birds that are on mountains,
All beaſts are mine which haunt the fields and fountains.

12 Hungrie if I were, I would not thee it tell,
For all is mine that in the world doth dwell.
13 Eat I the fleſh of great buls or bullocks?
Or drinke the bloud of gotes and of the flocks?
14 Offer to God, praiſe and hartie thanſgiuing:
And pay thy vowes vnto God euerliuing.

15 Call vpon me, when troubled thou ſhalt be,
Then will I helpe, and thou ſhalt honour me.
16 To the wicked, thus ſaith the eternall God:
Why doſt thou preach my lawes and heaſts abrode?
Seing thou haſt them with thy mouth abuſed,
17 And hatſt to be by diſcipline reformed.

Wy words I ſay thou doſt reiect and hate:
18 If that thou ſee a theefe, as with thy mate,
Thou runneſt with him, and ſo your pray do ſeeke,

And

And are all one with bauds and ruffians eke.
19 Thou giueſt thy ſelfe to backbite and to ſlander,
And how thy toong deceiueth, it is a wonder.

20 Thou ſitteſt muſing thy brother how to blame,
And how to put thy mothers ſonne to ſhame.
21 Theſe things thou didſt, and whilſt I held my toong,
Thou didſt me iudge (becauſe I ſtaid ſo long)
Like to thy ſelfe, yet though I keepe long ſilence,
Once ſhalt thou feele of thy wrongs iuſt recompence.

22 Conſider this, ye that forget the Lord,
And feare not when he threatneth with his word:
Leaſt without helpe I ſpoile you as a pray.
23 But he that thanks offreth, praiſeth me ay,
Saith the Lord God, and he that walketh this trace,
I will him teach Gods ſauing helth to imbrace.

Another of the ſame, by I. H.

THe God of gods, the Lord
hath cald the earth by name: { Sing this as the cxxxiiij. Pſalme. }
From where the ſunne doth riſe,
vnto the ſetting of the ſame.
2 From Sion his faire place,
his glorie bright and cleare:
The perfect beautie of his grace,
from thenſe it did appeare.

3 Our God ſhall come in haſt,
to ſpeake he ſhall not doubt:
Before him ſhall the fier waſt,
and tempeſt round about.
4 The heauens from on high,
the earth below likewiſe:

He will call foorth, to iudge and trie
his folke he doth deuise.

5 Bring forth my saints (saith he)
my faithfull flocke so deare:
Which are in bond and league with me,
my law to loue and feare.
6 And when those things are tride,
the heauens shall record,
That God is iust, and all must bide
the iudgement of the Lord.

7 My people, O giue heed,
Israell to thee I crie:
I am thy God, thy helpe at need,
thou canst it not denie.
8 I do not say to thee,
thy sacrifice is slacke:
Thou offerest dayly vnto me
much more than I do lacke.

9 Thinkst thou that I do need
thy cattell yoong or old?
Or else so much desire to feed
on gotes out of thy fold?
10 Nay, all the beasts are mine,
in woods that eat their fils:
And thousands more of neat and kine
that run wild in the hils.

¶ The second part.

11 The birds that build on high,
in hils and out of sight:
And beasts that in the feelds do lie,
are subiect to my might.
12 Then though I hungred sore,
what need I ought of thine:

Sith

Sith that the earth with hir great store,
and all therein is mine.

13 To buls flesh haue I mind,
to eat it, dost thou thinke?
Or such a sweetnesse do I find,
the blood of gotes to drinke?
14 Giue to the Lord his praise,
with thanks to him applie:
And see thou pay thy vowes alwaies
vnto the God most hie.

15 Then seeke and call to me,
when ought would worke thee blame:
And I will sure deliuer thee,
that thou maist praise my name.
16 But to the wicked traine,
which talke of God ech day:
And yet their works are foule and vaine,
to them the Lord will say:

17 With what a face darste thou
my word once speake or name?
Why doth thy talke my law allow,
thy deeds denie the same?
18 Whereas, for to amend
thy life thou art so slacke:
My word the which thou dost pretend,
is cast behind thy backe.

¶ The third part.

19 When thou a theefe dost see
by theft to liue in wealth:
With him thou runst, and dost agree
likewise to thriue by stealth.
20 When thou dost them behold,
that wiues and maids defile:

Thou likste it well, and waxest bold
to vse that life most vile.

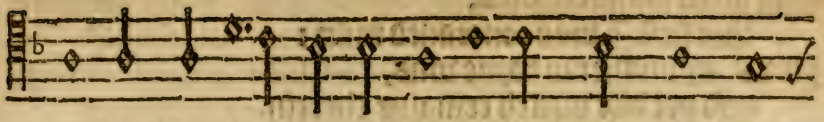
21 Thy lips thou dost apply
to slander and defame:
Thy toong is taught to craft and lie,
and still doth vse the same.
22 Thou studiest to reuile
thy friends to thee so neare:
With slander thou wouldst needs defile
thy mothers sonne most deare.

23 Hereat while I do winke,
as though I did not see:
Thou gost on still, and so dost thinke
that I am like to thee.
24 But sure I will not let
to strike, when I begin:
Thy faults in order I will set,
and open all thy sin.

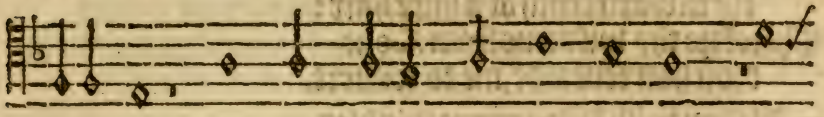
25 Marke this, you that require,
that haue not God in mind:
Least when I plague you in mine ire,
your helpe be far to find.
26 He that doth giue to me
the sacrifice of praise:
Doth please me well, and he shall see
to walke in godly waies.

1. Miserere mei. Psal. Lj. W. W.

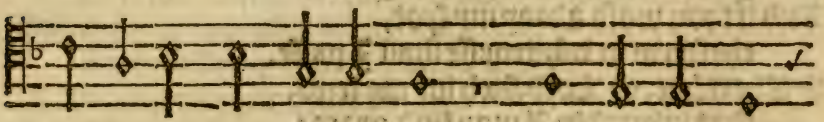
¶ Dauid rebuked by the prophet Nathan for his great offenses, acknowledged the same to God, protesting his naturall corruption. Wherefore he praieth God to forgiue his sinnes, and renew in him his holy spirit: promising that he will not be vnmindfull of those great graces. Finally, fearing least God would punish the whole church for his fault, he requireth that he would rather increase his graces toward the same.



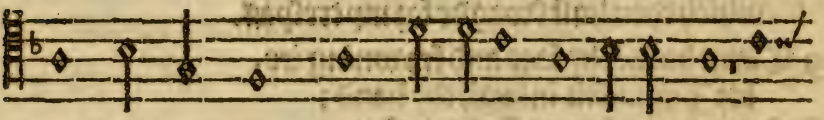
1 O Lord consider my distresse, & now with speed some



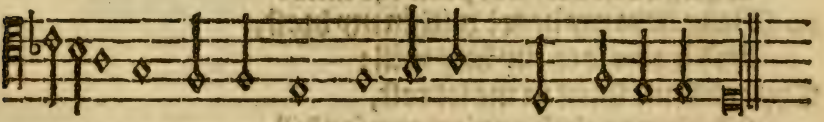
pitie take: My sinnes deface, my faults redresse, good



Lord, for thy great mercies sake. 2. Wash me (O Lord)



and make me cleane, from this vniust and sinfull act: and



purifie yet once againe, my hainous crime & bloudy fact.

3 Remorse and sorrow doth constraine
me to acknowledge mine excesse:
My sinnes alas do still remaine
before my face without release.
4 For thee alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned,
yet were thy iudgements iust and right.

5 It is too manifest, alas,
that first I was conceaued in sin:
Yea of my mother so borne was,
and yet vile wretch remaine therein.
6 Also behold, Lord, thou dost loue
the inward truth of a pure hart:
Therefore thy wisdome from aboue
thou hast reuealde, me to conuert.
7 If thou with Hisop purge this blot,
I shall be cleaner than the glasse:
And if thou wash away my spot,
the snow in whitenesse shall I passe.
8 Therefore, O Lord, such ioy me send,
that inwardly I may find grace:
And that my strength may now amend,
which thou hast swagde for my trespas.
9 Turne backe thy face and frowning ire,
for I haue felt inough thy hand:
And purge my sinnes, I thee desire,
which do in number passe the sand.
10 Make new my heart within my brest,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enmies kill.

¶ The second part.

11 Cast me not Lord out from thy face,
but speedilie my torments end:
Take not from me thy spirit and grace,
which may from dangers me defend.
12 Restore me to those ioies againe,
which I was woont in thee to find:
And let me thy free spirit retaine,
which vnto thee may stir my mind.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are like wise brought low,
by mine example shall flee sin.
14 O God, that of my health art Lord,
forgiue me this my bloudie vice:
My heart and toong shall then accord
to sing thy mercies and iustice.

15 Touch thou my lips, my toong vntie,
O Lord, which art the only kay:
And then my mouth shall testifie
thy wondrous works & praise alway.
16 And as for outward sacrifice,
I would haue offred many a one:
But thou esteemst them of no price,
and therein pleasure takst thou none.

17 The heauie heart, the mind oppress,
O Lord, thou neuer dost reiect:
And to speake truth it is the best,
and of all sacrifice the effect.
18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Jerusalem thy grace,
build vp thy wals and loue it still.

19 Thou shalt accept then our offrings
of peace and righteousnesse, I say:
Yea calues and many other things,
vpon thine altar will we lay.

Another of the same by T.N.

HAue mercy on me God, after thy great abundant grace: { Sing this as the lamentation of a sinner. }

After

After thy mercies multitude,
do thou my sinnes deface.
2 Yea wash me more from mine offense,
and cleanse me from my sinne:
For I do know my faults, and still
my sinnes are in mine eine.

3 Against thee, thee alone, I haue
offended in this case:
And euill haue I done before
the presence of thy face.
4 That in the things that thou hast done,
vpright thou maist be tride:
And eke in iudging, that the doome
may passe vpon thy side.

5 Behold in wickednesse my kind
and shape I did receaue:
And lo, my sinfull mother eke
in sinne did me conceaue.
6 But lo, the truth of inward parts
is pleasant vnto thee:
And secrets of thy wisdome thou
reuealed hast to mee.

7 With Hisop, Lord, besprinkle me,
I shall be cleansed so:
Yea wash thou me, and so shall I
be whiter than the snow.
8 Of ioy and gladnesse make thou me
to heare the pleasing voice:
That so the bruised bones which thou
hast broken may reioice.

9 From the beholding of my sinnes,
Lord turne away thy face:

And

And all my deeds of wickednesse
do vtterly deface.
10 O God, create in me a heart
vnspotted in thy sight:
And eke within my bowels, Lord,
renew a stabled sprite.
11 Ne cast me from thy sight, nor take
thy holy spirit away:
The comfort of thy sauing helpe
giue me againe, I pray.
12 With thy free spirit establish me,
and I will teach therefore
Sinners thy waies, and wicked shall
be turnd vnto thy lore.

¶ The second part.

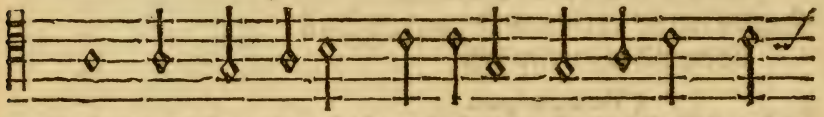
13 O God, that art my God of health,
from bloud deliuer mee:
That praises of thy righteousnesse
my toong may sing to thee.
14 My lips that yet fast closed be,
do thou, O Lord, vnlose:
The praises of thy maiestie,
my mouth shall so disclose.
15 I would haue offred sacrifice,
if that had pleased thee:
But pleased with burnt offerings
I know thou wilt not bee.
16 A troubled spirit is sacrifice,
delightfull in Gods eies:
A broken and an humble heart,
God, thou wilt not despise.
17 In thy good will deale gentlie, Lord,
to Sion, and withall,

Grant

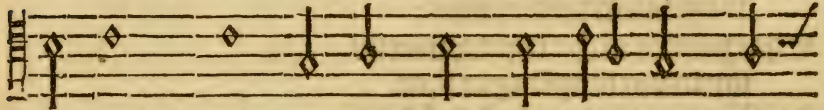
Grant that of thy Jerusalem
by reard may be the wall.
18 Burnt offrings, gifts and sacrifice,
of iustice in that day,
Thou shalt accept, and calues they shall
vpon thine altar lay.

Quid gloriaris. Psal. Lij. I. H.

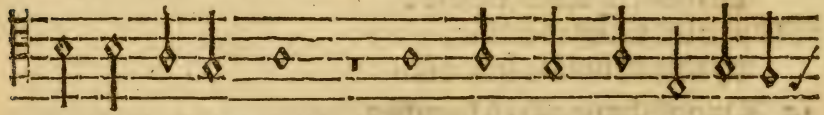
¶ Dauid describeth the arrogant tyrannie of Doeg Saules chiefe shepheard, who by false surmises caused Abimelech and the priests to be slaine. He prophesieth his destruction, encourageth the faithfull to trust in God, who most sharplie reuengeth his, and rendreth thanks for his deliuerance. Herein is liuely set forth the kingdome of Antichrist.



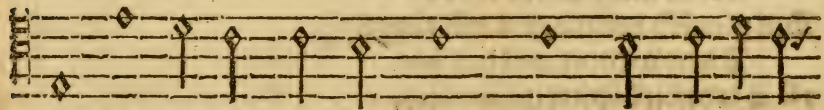
1 Why dost thou tyrant boast abrode, thy wicked works



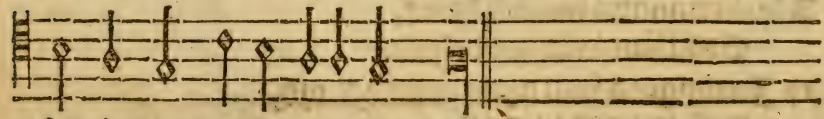
to praise? Dost thou not know there is a God, whose



mercies last alwaies? 2. Why doth thy mind yet still de-



uise, such wicked wiles to warpe? Thy toong vntrue in



forging lies, is like a rasour sharpe.

3 On mischeefe why setst thou thy mind,
and wilt not walke vpright:
Thou hast more lust false tales to find,
than bring the truth to light.
4 Thou didst delight in fraud and guile,
in mischeefe, blood and wrong:
Thy lips haue learnd the flattring stile,
O false deceitfull tong.

5 Therefore shall God for aie confound
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.
6 The iust when they behold thy fall,
with feare will praise the Lord:
And in reproch of thee withall,
crie out with one accord.

7 Behold the man which would not take
the Lord for his defense:
But of his goods his God did make,
and trust his corrupt sense.
8 But I an oliue fresh and greene,
will spring and spread abrod:
For why? my trust all times hath beene
vpon the liuing God.

9 For this therefore will I giue praise
to thee, with hart and voice:
I will set forth thy name alwaies,
wherein thy saints reioice.

Dixit insipiens. Psal. Liij. T.N.

¶ Dauid describeth the crooked nature, the cruelties and punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godlie, that they may reioice togither.

{Sing this to the tune of the xlvj. pſ.}

THe fooliſh man, in that which he
within his hart hath ſaid:
That there is any God at all,
hath vtterly denaid.
2 They are corrupt, and they alſo
a hainous worke haue wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord lookt downe on ſonnes of men,
from heauen all abrode:
To ſee if any were, that would
be wiſe, and ſeeke for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know,
that they do feed vpon
My people, as they feed on bread?
the Lord they call not on.
6 Euen there they were afraid, and ſtood
with trembling all diſmaid:
Whereas there was no cauſe at all
why they ſhould be afraid.

7 For God, his bones that thee beſeegd
hath ſcattered all abrode:
Thou haſt confounded them, for they
reiected are of God.
8 O Lord, giue thou thy people health,
and thou, O Lord, fulfill
Thy promiſe made to Iſraell,
from out of Sion hill.

9 When

9 When God his people ſhall reſtore,
that earſt was captiue lad:
Then Jacob ſhall therein reioice,
and Iſraell ſhall be glad.

Deus in nomine. Pſal. Liiij. I. H.

¶ Dauid in great danger through Ziphims, calleth vpon God to deſtroy his enemies, promiſing ſacrifice for his deliuerance.

GOd ſaue me for thy holy name,
and for thy goodneſſe ſake:
Unto the ſtrength Lord of the ſame,
I do my cauſe betake.
{ Sing this to the tune of the xlvj. pſ. }

2 Regard, O Lord, and giue an eare
to me when I do pray:
Bow downe thy ſelfe to me, and heare
the words that I do ſay.

3 For ſtrangers vp againſt me riſe,
and tyrants vex me ſtill:
Which haue not God before their eies,
they ſeeke my ſoule to ſpill.
4 But lo, my God doth giue me aid,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid,
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lie in wait:
And in thy truth deſtroy my foes,
with their owne ſnare and bait.
6 An offring of free hart and will,
then I to thee ſhall make:
And praiſe thy name, for therein ſtill
great comfort I do take.

7 O Lord at length do ſet me free
from them that craft conſpire:
And now mine eie with ioy doth ſee
on them my harts deſire.

Exaudi Deus. Pſal. Lv. I. H.

☞ Dauid in great diſtreſſe, complaineth of Sauls crueltie and falſhood of his familiar acquaintance, effectuouſlie mouing the Lord to pitie him. Then aſſured of deliuerance, he ſetteth forth the grace of God, as if he had alreadie obteined his requeſt.

{ Sing this to the tune of the xxxv. Pſ. }

O God giue eare, and do applie
to heare me when I pray:
And when to thee I call and crie,
hide not thy ſelfe away.

2 Take heed to me, grant my requeſt,
and anſwer me againe:
With plaints I pray full ſore oppreſt,
great greefe doth me conſtraine.

3 Becauſe my foes with threats and cries
oppreſſe me through deſpight:
And ſo the wicked ſort likewiſe
to ver me haue delight.

4 For they in counſell do conſpire
to charge me with ſome ill:
So in their haſtie wrath and ire
they do purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breſt:
The terrors and the dread of death
doth worke me much vnreſt.

6 Such dreadfull feare on me doth fall,
that I therewith do quake:
Such horror whelmeth me withall,
that I no ſhift can make.

7 But

7 But I do say, who will giue me
the swift and pleasant wings
Of some faire Doue? that I may flee,
and rest me from these things.
8 Lo, then I would go farre away,
to flie I would not cease:
And I would hide my selfe, and stay
in some great wilderneſſe.

9 I would be gone in all the haſt,
and not abide behind:
That I were quite and ouerpaſt
these blaſts of boiſtrous wind.
10 Diuide them Lord, and from them pull
their diuelish double tong:
For I haue spied their citie full
of rapine, strife and wrong.

11 Which things both night and day throughout,
did close hir as a wall:
In midſt of hir is miſchiefe stout,
and sorrow eke withall.
12 Hir priuie parts are wicked plaine,
hir deeds are much too vile:
And in hir streetes there doth remaine
all craftie fraud and guile.

¶ The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enmies check and blame,
some where I could me hide.
14 But thou it was my fellow deare,
which friendſhip didſt pretend:
And didſt my secret counsell heare,
as my familiar friend.

15 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke
within the house of God.
16 Let death in hast vpon them fall,
and send them quick to hell:
For mischiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God do cry,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth succour mee.
18 At morning, noone, and euening tide
vnto the Lord I pray:
When I so instantly haue cride
he doth not say me nay.

19 To peace he shall restore me yet,
though warre be neare at hand:
Although the number be full great
that would against me stand.
20 The Lord that first & last doth raigne,
both now and euermore:
Will heare when I to him complaine,
and punish them full sore.

21 For sure there is no hope, that they
to turne will once accord:
For why? they will not God obey,
nor do not feare the Lord.
22 Vpon their friends they laid their hands
which were in couenant knit:
Of friendship to neglect the bands,
they passe or care no whit.

23 While

23 While they haue war within their hart,
as butter are their wordes:
Although their wordes were ſmooth as oile,
they cut as ſharpe as ſwordes.
24 Caſt thou thy care vpon the Lord,
and he ſhall nouriſh thee:
For in no wiſe will he accord
the iuſt in thrall to ſee.

25 But God ſhall caſt them deepe in pit,
that thirſt for blood alwaies:
He will no guilefull man permit
to liue out halfe his daies.
26 Though ſuch be quite deſtroid and gone,
in thee, O Lord, I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

Miſerere mei. Pſal. Lvj. I. H.

¶ Dauid being brought to Achis the king of Gath. 2. Sam. 21.12. complaineth of his enimies, demandeth ſuccour, truſteth in God, and promiſeth to performe his vow, which was to praiſe God in his church.

HAue mercie Lord on me I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me ech houre.
{ Sing this to the tune of the xxxv. pſ. }
2 Mine enmies daily enterpriſe,
to ſwallow me out right:
To fight againſt me manie riſe,
O thou moſt high of might.

3 When they would make me moſt afraid,
with boaſtes and braggs of pride:
I truſt in thee alone for aid,
by thee will I abide.

4 Gods promiſe I do mind and praiſe,
O Lord I ſticke to thee:
I do not care at all aſſaies,
what fleſh can do to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſell that they take,
is how to worke me ill.
6 They all conſent themſelues to hide,
cloſe watch for me to lay.
They ſpy my paths, and ſnares haue tide
to take my life away.

7 Shall they thus ſcape on miſchiefe ſet?
thou God on them wilt frowne:
For in his wrath he doth not let
to throwe whole kingdoms downe.
8 Thou ſeeſt how oft they make me flee,
and on my teares doſt looke:
Reſerue them in a glaſſe by thee,
and write them in thy booke.

9 When I do call vpon thy name
my foes away do ſtart:
I well perceiue it by the ſame,
that God doth take my part.
10 I glorie in the word of God,
to praiſe it I accord:
With ioy I will declare abroad
the promiſe of the Lord.

11 I truſt in God, and yet I ſay
as I before began:
The Lord he is my helpe and ſtay,
I do not care for man.

12 I will performe with heart so free,
to God my vowes alwaies:
And I, O Lord, all times to thee:
will offer thanks and praise.

13 My soule from death thou dost defend,
and keepe my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I. H.

¶ Dauid in the desert of Ziph betraied by the inhabitants, and in the same cause with Saul, calleth vnto God, with full confidence that he will performe his promise, and shew his glorie in heauen and earth against the cruell enimies. Therefore he rendreth laud and praise.

TAke pitie for thy promise sake,
haue mercie Lord on me:
For why? my soule doth hir betake
vnto the helpe of thee.
{ Sing this to the tune of the xxxv. pſ. }

2 Within the shadow of thy wings
I set my selfe full fast:
Till mischiefe, malice, and like things
be gone and ouerpast.

3 I call vpon the God most hie,
to whom I sticke and stand:
I meane the God that will stand by
the cause I haue in hand.

4 From heauen he hath sent his aid,
to saue me from their spight,
That to deuour me, haue assaid
his mercie, truth and might.

5 I lead my life with lions fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.

6 Their teeth are speares & arrowes long,
as sharpe as I haue seene:
They wound & cut with their quick tong,
like swords and weapons keene.

7 Set vp and shew thy selfe, O God,
aboue the heauens bright:
Exalt thy praise in earth abroad,
thy maiestie and might.
8 They lay their net, and do prepare
a priuie caue and pit:
Wherein they thinke my soule to snare,
but they are falne in it.

9 My heart is set to laud the Lord,
in him to ioy alwaies:
My heart I say, doth well accord,
to sing his laud and praise.
10 Awake my ioy, awake I say,
my Lute, my Harpe, and string:
For I my selfe before the day
will rise, reioice and sing.

11 Among the people I will tell
the goodnesse of my God:
And shew his praise, that doth excell
in heathen lands abroad.
12 His mercie doth extend as farre,
as heauens all are hie:
His truth as hie, as any starre
that standeth in the skie.

13 Set foorth and shew thy selfe, O God,
aboue the heauens bright:
Extoll thy praise on earth abroad,
thy maiestie and might.

Si vere vtique. Psal. Lviij. I. H.

¶ He describeth his malicious enimies Saules flatterers, who secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, shewing that the iust shall reioice at the punishment of the wicked to Gods glorie.

Ye rulers which are put in trust, to iudge of wrong and right:
Be all your iudgements true and iust, not knowing need or might?
2 Nay, in your hearts ye marke and muse, in mischiefe to consent:
And where you should true iustice vse, your hands to bribes are bent.

{ Sing this to the tune of the lxviij. psl. }

3 This wicked sort from their birth day haue erred on this wise:
And from their mothers wombe alway haue vsed craft and lies.
4 In them the poison and the breath of serpents do appeare:
Yea like the adder that is deafe, and fast doth stop his eare.

5 Because he will not heare the voice of one that charmeth well:
No, though he were the chiefe of choice, and did therein excell.
6 O God, breake thou their teeth at once, within their mouth throughout:
The tuskes that in their great chaw bones like lions whelpes hang out.

7 Let them consume away and wast, as water runs forth right:
The shafts that they do shoot in hast, let them be broke in flight.

8 As snailes do waste within the shell,
and vnto slime do runne:
As one before his time that fell,
and neuer saw the sunne.

9 Before the thornes that now are yong,
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.

10 The iust shall ioy, it doth them good
that God doth vengeance take:
And they shall wash their feet in blood,
of them that him forsake.

11 Then shall the world shew foorth & tell,
that good men haue reward:
And that a God on earth doth dwell,
that iustice doth regard:

Eripe me. Psal. Lix. I. H.

¶ Dauid in great danger of Saul, who sent to slaie him in his bed, declareth his innocencie and their furie, praieng God to destroy all malicious sinners, who liue for a time to exercise his people, but in the end consume in his wrath, to Gods glorie. For this he singeth praise to God, assured of his mercies.

SEnd aid and saue me from my foes,
O Lord, I pray to thee:
Defend and keepe me from all those,
that rise and striue with me.
{ Sing this to the lamentation of a sinner. }

2 O Lord, preserue me from those men,
whose doings are not good:
And set me sure and safe from them,
that thirsteth after blood.

3 For lo, they waite my soule to take,
they rage against me still:
Yea for no fault that I did make,
I neuer did them ill.

4 They runne and do themſelues prepare,
when I no whit offend:
Ariſe and ſaue me from their ſnare,
and ſee what they intend.

5 O Lord of hoſtes of Iſraell,
ariſe and ſtrike all lands:
And pittie none that doth rebell,
and in their miſchiefe ſtands.

6 At night they ſtirre and ſeeke about,
as hounds they houle and grinne:
And all the citie cleane throughout
from place to place they runne.

7 They ſpake of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what! none doth heare our words.

8 But Lord thou haſt their waies eſpied,
and laught thereat a pace:
The heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand,
O Lord, doth come of thee:
My God he is my helpe at hand,
a fort of fence to mee.

10 The Lord to me doth ſhew his grace,
in great abundance ſtill:
That I may ſee my foes in caſe,
ſuch as my heart doth will.

☞ The ſecond part.

11 Deſtroy them not at once, O God,
leaſt it from mind do fall:
But with thy ſtrength driue them abrode,
and ſo conſume them all.

12 For their ill words and truthlesse tong,
confound them in their pride:
Their wicked othes, with lies and wrong
let all the world deride.

13 Consume them in thy wrath, O Lord,
that naught of them remaine:
That men may know throughout the world,
that Jacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie:
Throughout the streetes in euerie place
they runne about and spie.

15 They seeke about for meat I say,
but let them not be fed:
Nor find a house, wherein they may
be bold to put their head.
16 But I will shew thy strength abroad,
thy goodnesse I will praise:
For thou art my defence and God,
at need in all assaies.

17 Thou art my strength, thou hast me staide,
O Lord I sing to thee:
Thou art my fort, my fence and aide,
a louing God to me.

Deus repulisti. Psal. Lx. I. H.

¶ Dauid now king ouer Judah, after manie victories sheweth by euident signes, that God elected him king, assuring the people that God will prosper them, if they approue the same. After he praieth vnto God to finish that that he hath begun.

O Lord, thou didst vs cleane forsake,
and scatter vs abroad:
Such great displeasure thou didst take,
returne to vs, O God.

{ Sing this to the tune of the xviij. ps. }

2 Thy

2 Thy might did moue the land so sore,
that it in sunder brake:
The hurt thereof, O Lord, restore,
for it doth bow and quake.

3 With heauie chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs
a drinke of deadly wine.
4 But yet to such as feare thy name,
a token shall insue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keepe and saue
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord, grant this to me.
6 The Lord did speake from his own place,
this was his ioyfull tale:
I will diuide Sichem by pace,
and mete out Succothes vale.

7 Giliad is giuen to my hand,
Manasses mine beside:
Ephrim the strength of all my land,
my law doth Juda guide.
8 In Moab I will wash my feet,
ouer Edom throw my shoo:
And thou Palestine oughtst to seeke
for fauour me vnto.

9 But who will bring me at this tide
vnto the citie strong?
Or who to Edom will me guide
so that I go not wrong?

10 Wilt thou, O God, which didst forsake
thy folke, their land, and coasts?
Our wars in hand thou wouldst not take,
nor walke among our hosts.

11 Giue aid, O Lord, and vs relieue,
from them that vs disdaine:
The helpe that hostes of men can giue,
it is but all in vaine.

12 But through our God we shall haue might,
to take great things in hand:
He will tread downe and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxi. I. H.

¶ whether he were in danger of the Ammonites, or pursued of Absolon, here he crieth to be deliuered and confirmed in his kingdome, promising perpetuall praises.

{ Sing this as the lamentation of a sinner. }

REgard, O Lord, for I complaine,
and make my sute to thee:
Let not my words returne in vaine,
but giue an eare to mee.

2 From off the coasts and vtmost part
of all the earth abroad:
In griefe and anguish of my hart,
I crie to thee, O God.

3 Vpon the rocke of thy great power
my wofull mind repose:
Thou art my hope, my fort and tower,
my fence against my foes.

4 Within thy tent I lust to dwell,
for euer to indure:
Under thy wings I know right well
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:

With

With goodly gifts will he reward
all them that feare his name.
6 The king ſhall he in health maintaine,
and ſo prolong his daies:
That he from age to age ſhall raigne,
for euermore alwaies.

7 That he may haue a dwelling place
before the Lord for aie:
O let thy mercie, truth and grace,
defend him from decaie.
8 Then ſhall I ſing for euer ſtill
with praiſe vnto thy name,
That all my vowes I may fulfill,
and daily pay the ſame.

Nonne Deo. Pſal. Lxij. I. H.

¶ Dauid declareth by example and name of God, that he and all people muſt truſt in God alone, ſeeing that all without God goeth to naught, who only is of power to ſaue, and that he rewardeth man according to his workes.

MY ſoule to God ſhall giue good heed, and him alone intend:
For why? my health and hope to ſpeed,
doth whole on him depend.
{Sing this to the tune of the xviij. pſ.}
2 For he alone is my defence,
my rock, my health and aid:
He is my ſtay, that no pretence
ſhall make me much diſmaid.

3 O wicked folke, how long will ye
vſe crafts? ſure you muſt fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue, ye ſeeke alwaies
to put him to the worſe:

We loue to lie, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoule doth whole depend
on God my chiefe deſire:
From all ill feats me to defend
none but him I require.
6 He is my rocke, my ſtrength my tower,
my health is of his grace:
He doth ſupport me, that no power
can moue me out of place.

7 God is my glorie and my health,
my ſoules deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is mine only truſt.
8 Oh haue your hope in him alway,
ye folke with one accord:
Poure out your hearts to him, and ſay,
our truſt is in the Lord.

9 The ſonnes of men deceitfull are,
on ballance but a fleight:
With things moſt vaine do them compare,
for they can keepe no weight.
10 Truſt not in wrong, robberie, or ſtealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.

11 The Lord long ſith one thing doth tell,
which here to mind I call:
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kind,
thy mercie doth exceed:

So

So that all ſorts with thee ſhall find,
accoꝛding to their deed.

Deus Deus meus. Pſal. Lxiij. T. S.

¶ Dauid after his danger of Ziph, giueth thankes to God foꝛ his wonderfull deliuerance, in whoſe mercies he truſteth euen in the middeſt of miſerie: pꝛopheſieng the deſtruction of Gods enimies, and contrariwiſe happineſſe to all them that truſt in the Lord. 2. Sam. 3.

{Sing this to the tune of the xliij. pſ.}

O God my God, I watch betime
to come to thee in haſt:
Foꝛ why? my ſoule and bodie both
do thirſt of thee to taſt.
And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht foꝛ thought of thee,
foꝛ thee I wiſh alone.

2 That I might ſee yet once againe
thy gloꝛie, ſtrength and might:
As I was wont it to behold
within thy temple bꝛight.
3 Foꝛ why? thy mercies far ſurmount
this life and wꝛetched daies:
My lips therefoꝛe ſhall giue to thee
due honour, laud and pꝛaiſe.
4 And whileſt I liue, I will not faile
to woꝛſhip thee alway:
And in thy name I ſhall lift vp
my hands when I do pꝛay.
5 My ſoule is fild as with marrow,
which is both fat and ſweet:
My mouth therefoꝛe ſhall ſing ſuch ſongs
as are foꝛ thee moſt meet.
6 When as in bed I thinke on thee,
and eke all the night tide:

7 For vnder couert of thy wings
thou art my ioyfull guide.
8 My ſoule doth ſurely ſtick to thee,
thy right hand is my power:
9 And thoſe that ſeeke my ſoule to ſtroy,
them death ſhall ſoone deuour.

10 The ſword ſhall them deuour echone,
their carkaſes ſhall feed
The hungrie foxes, which do run
their pray to ſeeke at need.
11 The king and all men ſhall reioice,
that do profeſſe Gods word:
For liers mouthes ſhall then be ſtopt,
which haue the truth diſturbd.

Exaudi deus. Pſal. Lxiiij. I. H.

¶ Dauid prayeth againſt the falſe reporters and ſlanderers, he declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glorie of God.

O Lord, vnto my voice giue eare,
with plaints when I do pray:
And rid my life and ſoule from feare
of foes that threat to ſlay.
{ Sing this to the tune of the xviij. pſ. }
2 Defend me from that ſort of men,
which in deceits do lurke:
And from the frowning face of them,
that all ill feats do worke.

3 Who whet their tongs, as we haue ſeen
men whet and ſharp their ſwords:
They ſhoot abroad their arrowes keen,
I mean moſt bitter words.
4 With priuie ſleight ſhoot they their ſhaft
the vpright man to hit:
The iuſt vnware to ſtrike by craft
they care or feare no whit.

5 A wicked worke they haue decreed,
in counsell thus they cry:
To vse deceit let vs not dreed,
what! who can it espy?
6 What waies to hurt, they talke and muse
all times within their hart:
They all consult what feats to vse,
ech doth inuent his part.

7 But yet all this shall not anaile,
when they thinke least vpon,
God with his dart shall sure assaile,
and wound them euery one.
8 Their crafts and their ill toongs withall,
shall worke themselues such blame:
That they which then behold their fall,
shall wonder at the same.

9 Then all that see, shall know right well
that God the thing hath wrought:
And praise his witty works, and tell
what he to passe hath brought.
10 Yet shall the iust in God reioice,
still trusting in his might:
So shall they ioy with mind and voice,
whose hart is pure and right.

Te decet hymnus. Psal. Lxv. I. H.

¶ A thanks giuing vnto God by the faithfull, who are signified by Sion and Ierusalem, for the chosing, preseruation, and gouernance of them, and for the plentifull blessings poured forth vpon the earth.

THy praise alone, O Lord, doth reigne
in Sion thine owne hill:
Their vows to thee they do mainteine,
and their behests fulfill.

{Sing this to the tune of the xxx. psa.}

2 For that thou dost their prayer heare,
and dost thereto agree:
Thy people all both far and neare
with trust shall come to thee.

3 Our wicked life so far exceeds,
that we should fall therein:
But Lord forgiue our great misdeeds,
and purge vs from our sin.
4 The man is blest, whom thou dost chuse
within thy courts to dwell:
Thy house and temple he shall vse
with pleasures that excell.

5 Of thy great iustice heare vs God,
our health of thee doth rise:
The hope of all the earth abrode,
and the sea coasts likewise.
6 With strength thou art beset about,
and compast with thy power:
Thou makst the mountains strong & stout
to stand in euery shower.

7 The swelling seas thou dost asswage,
and make their streames full still:
Thou doest restreine the peoples rage,
and rule them at thy will.
8 The folke that dwell full far on earth
shall dread thy signs to see:
Which morne and euening in great mirth
do passe with praise to thee.

9 When that the earth is chapt and drie,
and thirsteth more and more:
Then with thy drops thou dost apply,
and much increase hir store.

10 The flood of God doth ouerflow,
and ſo doth cauſe to ſpring
The ſeed and corne which men do ſow,
for he doth guide the thing.

11 With wet thou doſt hir furrowes fill,
whereby hir clods do fall:
Thy drops to hir thou doſt diſtill,
and bleſſe hir frute withall.
12 Thou deckſt the earth of thy good grace
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plenty they do drop.

13 Whereby the deſert ſhall begin
full great increaſe to bring:
The little hils ſhall ioy therein,
much frute in them ſhall ſpring.
14 In places plaine the flocke ſhall feed,
and couer all the earth:
The vallies with corne ſhall ſo exceed,
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvj. I. H.

The exhorteth to praiſe the Lord, in his wonderfull workes. He ſetteth forth the power of God to affray rebels, and ſheweth Gods mercy to Iſraell, and to prouoke all men to heare and praiſe his name.

YE men on earth in God reioice,
with praiſe ſet forth his name:
Extoll his might with hart and voice,
giue glory to the ſame.
2 How wonderfull, O Lord, ſay ye,
in all thy workes thou art:
Thy foes for feare do ſeeke to thee,
full fort againſt their hart.

{ Sing this to the tune of the lxviij. pſ. }

3 All men that dwell the earth throughout
do praiſe the name of God:
The laud thereof the world about
is ſhewed and ſet abrode.
4 All folke come forth, behold and ſee
what worke the Lord hath wrought:
Marke well the wondrous works, that he
for man to paſſe hath brought.

5 He laid the ſea like heaps on hie,
therein a way they had
On foot to paſſe both faire and drie,
whereof their harts were glad.
6 His might doth rule the world alway,
his eies all things behold:
All ſuch as would him diſobay,
by him ſhall be controld.

7 Ye people, giue vnto our God
due laud and thanks alwaies:
With ioifull voice declare abrode,
and ſing vnto his praiſe.
8 Which doth indue our ſoule with life,
and it preſerue withall:
He ſtaieth our feet, ſo that no ſtrife
can make vs ſlip or fall.

9 The Lord doth proue our deeds with fire
if that they will abide:
As workemen do, when they deſire
to haue their mettals tride.
10 Although thou ſuffer vs ſo long
in priſon to be caſt:
And there with chains and fetters ſtrong,
to lie in bondage faſt.

¶ The ſecond part.

11 Although, I ſay, thou ſuffer men
on vs to ride and reigne:
Though we through fire and water run,
of very greefe and paine.
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring vs out into a place
to liue in wealth and reſt.
13 Unto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.
14 The vows that with my mouth I ſpake
in all my greefe and ſmart:
The vowes I ſay, which I did make
in dolor of my hart.
15 Burnt offrings I will giue to thee
of oxen fat and rams:
None other ſacrifice ſhall be
of bullocks, gotes and lambs.
16 Come forth, and harken here full ſoone,
all ye that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.
17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my toong make ſpeed apace
to praiſe him by and by.
18 But if I feele my hart within
in wicked works reioice:
Or if I haue delight to ſin,
God will not heare my voice.

19 But surely God my voice hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my desire.
20 All praise to him, that hath not put
nor cast me out of mind:
Nor yet his mercy from me shut,
which I do euer find.

Deus misereatur. Psal. Lxvij. T.S.

¶ A sweet prayer for all the faithfull to obteine the fauor of God, and to be lightned with his countenance, to the end that his way and iudgements may be knowne throughout the earth. Reioising that God is the gouernor of all nations.

Sing this to the tune of the xxv. psa.

HAue mercy on vs Lord,
and grant to vs thy grace:
To shew to vs do thou accord
the brightnesse of thy face.
2 That all the earth may know
the way to godly wealth:
And all the nations on a row
may see thy sauing health.

3 Let all the world, O God,
giue praise vnto thy name:
O let the people all abrode
extoll and laud the same.
4 Throughout the world so wide
let all reioice with mirth:
For thou with truth and right dost guide
the nations of the earth.

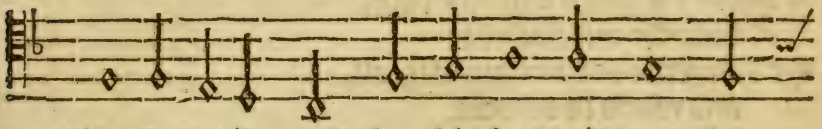
5 Let all the world, O God,
giue praise vnto thy name:
O let the people all abrode
extoll and laud the same.

6 Then ſhall the earth increaſe,
great ſtoze of frute ſhall fall:
And then our God, the God of peace,
ſhall bleſſe vs eke withall.

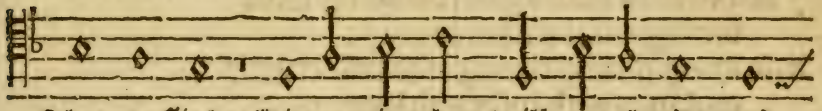
7 God ſhall vs bleſſe I ſay,
and then both far and neare:
The folke throughout the earth alway
of him ſhall ſtand in feare.

Exurgat Deus. Pſal. Lxviij. T. S.

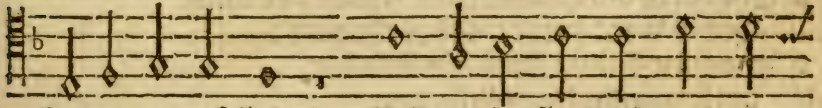
¶ Dauid expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſoꝛts declareth himſelfe to them. Gods church therefoꝛe by reaſon of his pꝛomiſes grace and victoꝛies, doth excell all woꝛldly things, wherefoꝛe all men are moued to pꝛaiſe God foꝛ euer.



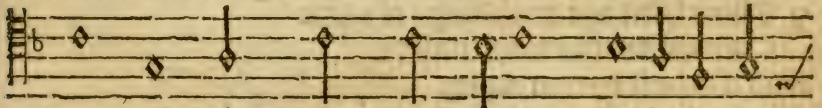
1 Let God ariſe, and then his foes will turne them-



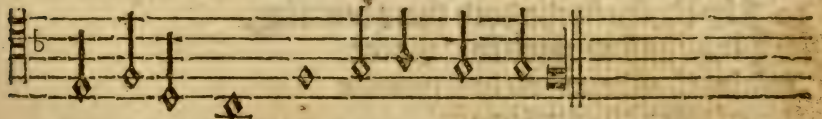
ſelues to flight: His enmies then will run abꝛode, and



ſcatter out of ſight. 2. And as the fire doth melt the



wax, and wind blowes ſmoke away: So in the pꝛe-



ſence of the Loꝛd the wicked ſhall decay.

3 But righteous men before the Lord
shall hartily reioice:
They shall be glad and merry all,
and chearefull in their voice.
4 Sing praise, sing praise vnto the Lord,
who rideth on the skie:
Extoll this name of Jah our God,
and him do magnifie.

5 That same is he that is aboue,
within his holy place:
That father is of fatherlesse,
and iudge of widowes case.
6 Houses he giues and issue both,
vnto the comfortlesse:
He bringeth bondmen out of thrall,
and rebels to distresse.

7 When thou didst march before thy folke
the Egyptians from among:
And brought them through the wilderneſſe
that was both wide and long.
8 The earth did quake, the rain pourd downe,
heard were great claps of thunder:
The mount Sinai shooke in such sort,
as it would cleaue in sunder.

9 Thine heritage with drops of raine
aboundantlie was washt:
And if so be it barren wart,
by thee it was refresht.
10 Thy chosen flocke doth there remaine,
thou hast prepard that place:
And for the poore thou dost prouide
of thine especiall grace.

¶ The ſecond part.

11 God will giue women cauſes iuſt
to magnifie his name:
When as his people triumphs make,
and purchaſe brute and fame.
12 For puiſſant kings for all their power,
ſhall flie and take the foile:
And women which remaine at home
ſhall helpe to part the ſpoile.
13 And though ye were as blacke as pots,
your hue ſhall paſſe the doue:
Whoſe wings and fethers ſeeme to haue
ſiluer and gold aboue.
14 When in this land God ſhall triumph,
ouer kings both high and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.
15 Though Baſan be a frutefull hill,
and in height others paſſe:
Yet Sion, Gods moſt holy hill,
doth far excell in grace.
16 Why brag ye thus ye hils moſt high,
and leape for pride together?
This hill of Sion, God doth loue,
and there will dwell for euer.
17 Gods armie is two millions
of warriors good and ſtrong:
The Lord alſo in Sinai
is preſent them among.
18 Thou didſt, O Lord, aſcend on high,
and captiues lead them all,
Which in times paſt thy choſen flocke
in priſon kept and thrall.

Thou

Thou madest them tribute for to pay,
and such as did repine
Thou didst subdue, that they might dwell
in thy temple diuine.
19 Now praised be the Lord, for that
he poures on vs such grace:
From day to day he is the God
of our health and solace.

¶ The third part.

20 He is the God, from whom alone
saluation commeth plaine:
He is the God, by whome we scape
all dangers, death and paine.
21 Thus God wil wound his enmies head,
and breake the hairie scalpe
Of those, that in their wickednesse
continuallie do walke.
22 From Balan will I bring, said he,
my people and my sheepe:
And all mine owne, as I haue done,
from danger of the deepe.
23 And make them dip their feet in bloud
of those that hate my name:
And dogs shall haue their toongs imbrude
with licking of the same.
24 All men may see how thou, O God,
thine enmies dost deface:
And how thou gost as God and king,
into thy holy place.
25 The singers go before with ioy,
the minstrels follow after:
And in the midst the damsels play,
with timbrell and with taber.

26 Now in the congregations
(O Israell) praise the Lord:
And Jacobs whole posteritie,
giue thanks with one accord.
27 Their cheefe was little Beniamin,
but Juda made their hoast:
With Zabulon and Neptalim,
which dwelt about their coast.
28 As God hath giuen power to thee,
so Lord make firme and sure
The thing that thou hast wrought in vs,
for euer to indure.
29 And in thy temple gifts will we
giue vnto thee, O Lord:
For thine vnto Jerusalem
sure promise made by word.

¶ The fourth part.

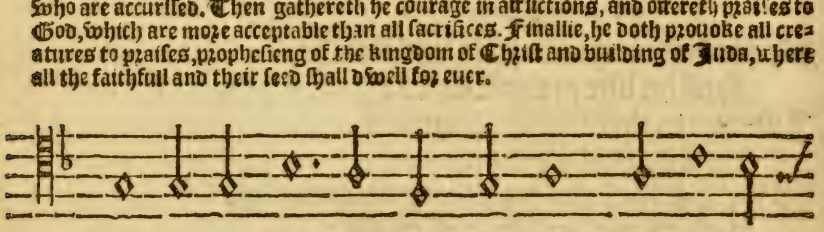
Yea and strange kings to vs subdude,
shall do like in those daies:
I meane to thee they shall present
their gifts of laud and praise.
30 He shall destroy the spearemens ranks,
these calues and buls of might:
And cause them tribute pay, and daunt
all such as loue to fight.
31 Then shall the Lords of Egypt come,
and presents with them bring:
The Moores most blacke shall stretch their hands
vnto their Lord and king.
32 Therefore ye kingdoms of the earth,
giue praise vnto the Lord:
Sing psalms to God with one consent,
thereto let all accord.

33 Who though he ride and euer hath
aboue the heauens bright:
Yet by the fearefull thunderclaps
men may well know his might.
34 Therefore the strength of Israell
ascribe to God on high:
Whose might and power doth far extend
aboue the cloudie skie.

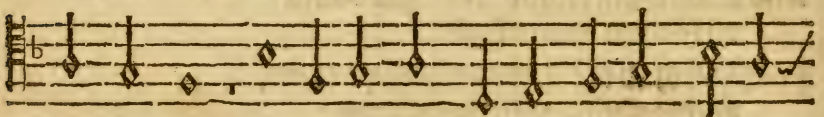
35 O God, thy holinesse and power
is dread for euermore:
The God of Israell giues vs strength,
praised be God therefore.

Saluum me fac. Psal. Lxix. I. H.

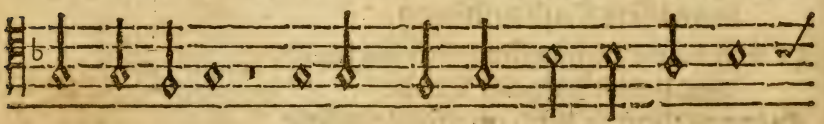
¶ Christ and his elect is figured in Dauids zeale and anguish: the malicious crueltie of whose enimies and their punishment, Judas and such traitors noteth, who are accursed. Then gathereth he courage in afflictions, and offereth praises to God, which are more acceptable than all sacrifices. Finallie, he doth prouoke all creatures to praises, prophesieng of the kingdom of Christ and building of Juda, where all the faithfull and their seed shall dwell for euer.



1 Saue me, O God, and that with speed, the waters

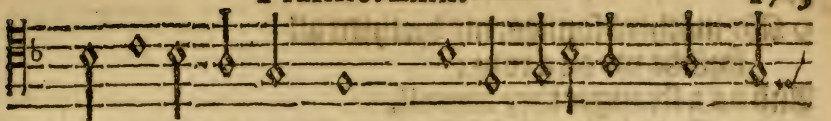


flow full fast: So nie my soule do they proceed, that I

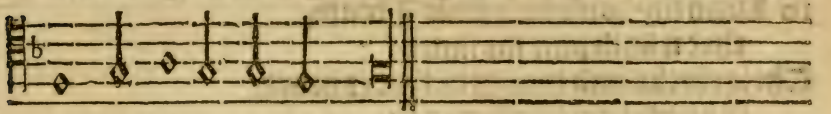


am sore agast. 2. I sticke full deepe in filth and clay,

whereas



whereas I feele no ground : I fall into ſuch flouds, I



ſay, that I am like be drownd.

3 With crieng oft I faint and quaile,
my throte is hoarſe and drie:
With looking vp my ſight doth faile,
for helpe to God on hie.
4 My foes that guiltleſſe do oppreſſe
my ſoule, with hate are led:
In number ſure they are no leſſe
than haires are on mine head.

5 Though for no cauſe they ber me ſore,
they proſper and are glad:
They do compell me to reſtore
the things I neuer had.
6 What I haue done for want of wit,
thou Lord all times canſt tell:
And all the faults that I commit,
to thee are knowne full well.

7 O God of hoſts, defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chanceth mee.
8 It is for thee and for thy ſake,
that I do beare this blame:
In ſpight of thee they would me make
to hide my face for ſhame.

9 My

9 My mothers sonnes, my brethren all
forsake me on a row:
And as a stranger they me call,
my face they will not know.
10 Unto thy house such zeale I beare,
that it doth pine me much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

¶ The second part.

11 Though I do fast my flesh to chast,
yea if I weepe and mone:
Yet in my teeth this geare is cast,
they passe not therevpon.
12 If I for greefe and paine of heart
in sackcloth vse to walke:
Then they anon will it peruert,
thereof they iest and talke.
13 Both high and low and all the throng
that sit within the gate:
They haue me euer in their toong,
of me they talke and prate.
14 The drunkards which in wine delight,
it is their cheefe pastime:
To seeke which waie to worke me spight,
of me they sing and rime.
15 But thee the while, O Lord, I pray,
that when it pleaseth thee:
For thy great truth, thou wilt alway
send downe thine aid to mee.
16 Plucke thou my feet out of the mire,
from drowning do me keepe:
From such as owe me wrath and ire,
and from the waters deepe.

17 Lest

17 Lest with the waues I should be drownd,
and depth my soule deuoure:
And that the pit should me confound,
and shut me in hir powre.
18 O Lord of hoasts, to giue me eat,
as thou art good and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.
19 And do not from thy seruant hide
nor turne thy face away:
I am oppresst on euery side,
in hast giue eare I say.
20 O Lord, vnto my soule draw nigh,
the same with aid repose:
Because of their great tyranny,
acquit me from my foes.

¶ The third part.

21 That I abide rebuke and shame,
thou knowst and thou canst tell:
For those that seeke and worke the same,
thou seest them all full well.
22 When they with brags do breake my hart,
I seeke for helpe anon:
But find no friends to ease my smart,
to comfort me not one.
23 But in my meat they gaue me gall,
too cruell for to thinke:
And gaue me in my thirst withall
strong vineger to drinke.
24 Lord turne their table to a snare,
to take themselues therein:
And when they thinke full well to fare,
then trap them in the grin.

25 And

25 And let their eies be darke and blind,
that they may nothing see:
Bow downe their backe, and do them bind
in thraldome for to bee.
26 Poure out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure and thine ire
take hold vpon them all.
27 As desart drie their house disgrace,
their offspring eke expell:
That none thereof possesse their place,
nor in their tents do dwell.
28 If thou dost strike the man to tame,
on him they lay full sore:
And if that thou do wound the same,
they seeke to hurt him more.
29 Then let them heape vp mischeefe still,
sith they are all peruert:
That of thy fauour and good will
they neuer haue a part.
30 And dash them cleane out of the bookes
of life, of hope, of trust:
That for their names they neuer looke
in number of the iust.

¶ The fourth part.

31 Though I, O Lord, with wo and greefe
haue beene full sore oppresst:
Thy helpe shall giue me such releefe,
that all shall be redresst.
32 That I may giue thy name the praise,
and shew it with a song:
I will extoll the same alwaies
with hartie praise among.

33 which

33 Which is more pleaſant vnto thee,
ſuch mind thy grace hath borne:
Than either Oxe or Calfe can be,
that hath both hoofe and horne.
34 When ſimple folke doth this behold,
it ſhall reioice them ſure:
All ye that ſeeke the Lord, behold,
your life for aie ſhall dure.

35 For why? the Lord of hoaſts doth heare
the poore when they complaine:
His priſoners are to him full deare,
he doth them not diſdaine.
36 Wherefore the ſkie and earth below,
the ſea with floud and ſtreame:
His praiſe they ſhall declare and ſhew,
with all that liue in them.

37 For ſure our God will Sion ſaue,
and Judaes citie build:
Much folke poſſeſſion there ſhall haue,
hir ſtreets ſhall all be fild.
38 His ſeruants ſeed ſhall keepe the ſame
all ages out of mind:
And there all they that loue his name
a dwelling place ſhall find.

Deus in adiuto. Pſal. Lxx. I. H.

¶ He praieth to be right ſpeedily deliuered, his enimies to be aſhamed, and all ſeeke the Lord to be comforted.

O God, to me take heed,
of helpe I thee require:
O Lord of hoaſtes, with haſt and ſpeed
helpe, helpe, I thee deſire.
2 With ſhame confound them all
that ſeeke my ſoule to ſpill.

{ Sing this to the tune of the xxv. pſ. }

Rebuke them backe with blame to fall
that thinke and wiſh me ill.

3 Confound them that apply
and ſeeke to worke me ſhame:
And at my harme do laugh and cry,
ſo, ſo, there goeth the game.
4 But let them ioyfull be
in thee with ioy and wealth:
Which only truſt and ſeeke to thee,
and to thy ſauing health.

5 That they may ſay alwaies,
in mirth and one accord:
All honor, glorie, laud and praiſe
be giuen to thee, O Lord.
6 But I am weake and poore,
come Lord, thine aid I lacke:
Thou art my ſtay and helpe, therefore
make ſpeed and be not ſlacke.

In te Domine. Pſal. Lxxj. I. H.

The prayeth in faith eſtabliſhed by promiſe, and confirmed by the worke of God from his youth, to be deliuered from his wicked and cruell ſonne Abſolon, with his confederacie, promiſing to be thankfull therefore.

IN Lord my God in all diſtreſſe,
my hope is whole in thee:
Then let no ſhame my ſoule oppreſſe,
nor once take hold of mee.
{ Sing this to the tune of the lxix. pſ. }
2 As thou art iuſt defend me Lord,
and rid me out of dreed:
Giue eare, and to my ſute accord,
and ſend me helpe at need.

3 Be thou my rocke, to whom I may
for aid all times reſort:

Thy

Thy promiſe is to helpe alway,
thou art my fence and fort.
4 Saue me, my God, from wicked men,
and from their ſtrength and power:
From folke vniuſt, and eke from them
that cruelly deuour.

5 Thou art the ſtaie wherein I truſt,
thou Lord of hoſts art he:
Yea from my youth I had a luſt
ſtill to depend on thee.
6 Thou haſt me kept euen from my birth,
and I through thee was borne:
Wherefore I will thee praiſe with mirth
both euening and morne.

7 As to a monſter ſeldome ſeene,
much folke about me throng:
But thou art now and ſtill haſt beene
my fence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lacke,
thy glorie and thy praiſe:
And eke my toong ſhall not be ſlacke
to honor thee alwaies.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſt away,
do not my ſoule forſake.
10 Among themſelues my foes inquire,
to take me through deceit:
And they againſt me do conſpire,
which for my ſoule laid wait.

¶ The ſecond part.

11 Lay hand and take him now they ſaid,
for God from him is gone:

Diſpatch him quite, for to his aide
iwis there commeth none.
12 Do not abſent thy ſelfe away,
O Lord, when need ſhall be:
But that in time of griefe thou maiſt
in haſt giue helpe to me.
13 With ſhame confound and ouerthrow
all thoſe that ſeeke my life:
Oppreſſe them with rebukes alſo
that faine would worke me ſtrife.
14 But I will patiently abide
thy helpe at all aſſaies:
Still more and more, ech time and tide
I will ſet foorth thy praiſe.
15 My mouth thy iuſtice ſhall record,
that daily helpe doth ſend:
But of thy benefits, O Lord,
I know no count nor end.
16 Yet will I go and ſeeke foorth one,
with thy good helpe, O God:
The ſauing health of thee alone
to ſhew and ſet abroad.
17 For of my youth thou takſt the care,
and doſt inſtruct me ſtill:
Therefore thy wonders to declare
I haue great mind and will.
18 And as in youth from wanton rage
thou didſt me keepe and ſtay:
Forſake me not vnto mine age,
and till my head be gray.

¶ The third part.

19 That I thy ſtrength & might may ſhew
to them that now be here:

And that our ſeed thy power may know
hereafter manie a yeare.
20 O Lord, thy iuſtice doth exceed,
thy doings all may ſee:
Thy workes are wonderfull in deed,
oh, who is like to thee?

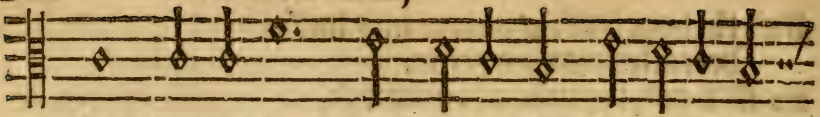
21 Thou madſt me feele afflictions ſore,
and yet thou didſt me ſaue:
Yea thou didſt helpe and me reſtore,
and tookſt me from the graue.
22 And thou mine honour doſt increaſe,
my dignitie maintaine:
Yea thou doſt make all greefe to ceaſe,
and comfortſt me againe.

23 Therefore thy faithfulneſſe to praiſe,
I will both Lute and ſing:
My harpe ſhall ſound thy laud alwaies,
O Iſraels holy king.
24 My mouth ſhal ioy with pleaſant voice,
when I ſhall ſing to thee:
And eke my ſoule ſhall much reioice,
for thou haſt made me free.

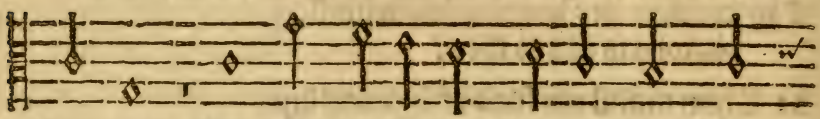
25 My tong thy vprightneſſe ſhall ſound,
and ſpeake it daily ſtill:
For griefe and ſhame doth them confound
that ſought to worke me ill.

Deus iudicium. Pſal. Lxxij. I. H.

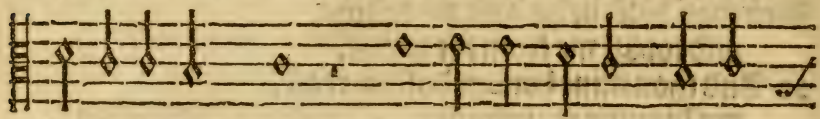
¶ Gods kingdome by Chriſt is repreſented by Salomon, vnder whom ſhall be righteouſneſſe, peace, and felicitie, vnto whom all kings and nations ſhall do homage, whoſe name and power ſhall endure for euer.



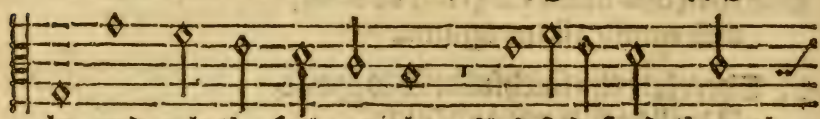
1 Lord giue thy iudgements to the king, therin inſtruct



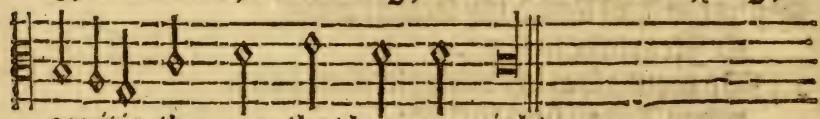
him well: And with his ſon that princely thing, Lord



let thy iuſtice dwell. 2 That he may gouerne vpright-



ly, and rule the folke aright: And ſo defend through



equitie, the poore that haue no might.

3 And let the mountaines that are high,
vnto their folke giue peace:
And eke let little hils apply,
in iuſtice to increaſe.

4 That he may helpe the weake and poore
with aid, and make them ſtrong:
And eke deſtroy for euermore
all thoſe that do them wrong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as ſunne doth ſhine by day,
or elſ the moone by night.

6 Lord,

6 Lord, make the king vnto the iuſt,
like raine to fields new mowne:
And like to drops that lay the duſt,
and freſh the land vnſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the moone ſhall leaue to prime,
waſt, change, and to increaſe.

8 He ſhall be Lord of ſea and land,
from ſhore to ſhore throughout:
And from the flouds within the land,
through all the earth about.

9 The people that in deſert dwell
ſhall kneele to him full thicke:
And all his ennies that rebell
the earth and duſt ſhall like.

10 The Lords of all the Iſles thereby
great gifts to him ſhall bring:
The kings of Saba, and Arabie,
giue many a coſtly thing.

☞ The ſecond part.

11 All kings ſhall ſeeke with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerue him at his hand.

12 For he the needie ſort doth ſaue,
that vnto him do call:
And eke the ſimple folke, that haue
no helpe of man at all.

13 He taketh pittie on the poore,
that are with need oppreſt:
He doth preſerue them euermore,
and brings their ſoules to reſt.

14 He

14 He ſhall redeeme their life from dreed,
from fraud, from wrong from might:
And eke the bloud that they ſhall bleed,
is precious in his ſight.

15 But he ſhall liue, and they ſhall bring
to him of Sabaes gold:
He ſhall be honored as a king,
and daily be extold.

16 The mightie mountaines of his land
of corne ſhall beare ſuch throng:
That it like Cedar trees ſhall ſtand
in Libanus full long.

17 Their cities eke full well ſhall ſpeed,
the frutes thereof ſhall paſſe:
In plentie it ſhall farre exceed,
and ſpring as greene as graſſe.

18 For euer they ſhall praiſe his name,
while that the ſunne is light:
And thinke them happie through the ſame,
all folke ſhall bleſſe his might.

19 Praiſe ye the Lord of hoſts, and ſing
to Iſraels God echone:
For he doth euerie wondrous thing,
yea he himſelfe alone.

20 And bleſſed be his holy name
all times eternally:
That all the earth may praiſe the ſame,
Amen, Amen, ſay I.

Quam bonus Deus. Pſal. Lxxiij. T. S.

¶ Dauid teacheth that neither the proſperitie of the vngodly, nor the affliction of the good ought to diſcourage Gods children, but rather moue them to conſider Gods prouidence, and to reuerence his iudgements, for that the wicked vaniſh away like ſmoke, and the godly enter into life euerlaſting, in hope whereof he reſigneth himſelfe to Gods handes.

How

HOw euer it be, yet God is good,
and kind to Iſraell:
And to all ſuch as ſafely keepe
their conſcience pure and well.
2 Yet like a foole I almoſt ſlipt,
my feet began to ſlide:
And ere I wiſt, euen at a pinch
my ſteps awry gan glide.

{Sing this to the tune of the xliiij. pſ.}

3 For when I ſaw ſuch fooliſh men,
I grudgd, and did diſdaine:
That wicked men all things ſhould haue,
without turmoile or paine.
4 They neuer ſuffer pangs nor grieke,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and euer in good plight.

5 And free from all aduerſitie,
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth imbrace,
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat
their eies oft times out ſtart:
And as for worldly goods, they haue
more than can wiſh their hart.
8 Their life is moſt licentious,
boaſting much of their wrong,
Which they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they do on worldly things,
no wight they do eſteeme.
10 The people of God oft times turne back,
to ſee their proſperous ſtate:
And almoſt drinke the ſelfe ſame cup,
and follow the ſame rate.

¶ The ſecond part.

11 How can it be that God, ſay they,
ſhould know and vnderſtand
Theſe worldly things, ſince wicked men
be Lords of ſea and land?
12 For we may ſee, how wicked men
in riches ſtill increaſe:
Rewarded well with worldly goods,
and liue in reaſt and peace.

13 Then why do I from wickedneſſe
my fantaſie refraine:
And waſh my hands with innocents,
and clenſe my heart in vaine?
14 And ſuffer ſcourges euerie day,
as ſubiect to all blame:
And euerie morning from my youth,
ſuſtaine rebuke and ſhame?

15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might
this matter vnderſtand:
But yet the labour was too great
for me to take in hand.

17 Vn-

17 Untill the time I went into
thy holy place, and then
I vnderſtood right perfectly
the end of all theſe men.
18 And namely, how thou ſetteſt them
vpon a ſlipperie place:
And at thy pleaſure and thy will
thou doſt them all deface.

19 Then al men muſe at that ſtrange ſight,
to ſee how ſuddenly
They are deſtroid, diſpatcht, conſumd,
and dead ſo horribly.
20 Much like a dreame when one awaketh,
ſo ſhall their wealth decay:
Their famous names in all mens ſight
ſhall ebbe and paſſe away.

¶ The third part.

21 Yet thus my hart was greeued then,
my mind was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet neuertheleſſe, by my right hand
thou holdſt me alwaies faſt:
24 And with thy counſell doſt me guide,
to glorie at the laſt.

25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is nothing
like thee that I can loue.
26 My fleſh and eke my hart do faile,
but God doth faile me neuer:
For of my hart God is the ſtrength,
my portion eke for euer.

27 And lo, all such as thee forsake,
thou shalt destroy echone:
And those that trust in anie thing,
sauing in thee alone.
28 Therefore will I draw neare to God,
and euer with him dwell:
In God alone I put my trust,
his wonders will I tell.

Vt quid Deus. Psal. Lxxiiij. I. H.

¶ The faithfull complaint of the destruction of the church and true religion vnder the name of Sion and the altars destroied: and trusting in the might and free mercies of God, by his couenant they require helpe and succour for the glorie of Gods holie name, the saluation of his poore afflicted seruants, and the confusion of his proud enimies.

WHy art thou Lord, so long from vs, in all this dangers deepe? { Sing this to the tune of the lxxij. ps. }
Why doth thine anger kindle thus,
at thine owne pasture sheepe?
2 Lord call thy people to thy thought,
which haue beene thine so long:
The which thou hast redeemd and brought
from bondage sore and strong.

3 Haue mind therefore, and thinke vpon,
remember it full well:
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
4 Lift vp thy foot and come in hast,
and all thy foes deface:
Which now at pleasure rob and wast
within thy holy place.

5 Amid the congregations all,
thine enimies roare, O God:
They set as signes on euerie wall,
their banners splaid abroad.

6 As men with axes hew the trees,
that on the hils do grow:
So ſhine the billes and ſwords of theſe,
within the temples now.

7 The ſeelings ſawd, the carued boords,
the goodly grauen ſtones:
With axes, hammers, bils, and ſwords,
they beate them downe at once.

8 Thy places they conſume with flame,
and eke in all this toile,
The houſe appointed to thy name,
they race downe to the ſoile.

9 And thus they ſaid within their heart,
diſpatch them out of hand:
Then burnt they vp in euerie part,
Gods houſes through the land.

10 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhould end,
among vs there is none.

11 When wilt thou Lord once end this ſhame,
and ceaſe thine enmies ſtrong?
Shall they alway blaſpheme thy name,
and raile on thee ſo long?

12 Why doſt withdraw thy hand aback,
and hide it in thy lap?
O plucke it out, and be not ſlacke
to giue thy foes a rap.

¶ The ſecond part.

13 O God, thou art my king and Lord,
and euermore haſt beene:
Yea thy good grace throughout the world,
for our good helpe hath ſeene.

14 The

14 The seas that are so deepe and dead,
thy might did make them drie:
And thou didst breake the serpents head,
that he therein did die.

15 Yea thou didst breake the heads so great
of whales that are so fell:
And gauest them to thy folkes to eate,
that in the deserts dwell.

16 Thou madest a spring with streames to rise,
from rock both hard and hie:
And eke thy hand hath made likewise
deepe riuers to be drie.

17 Both day and eke the night are thine,
by thee they were begunne:
Thou setst, to serue vs with their shine,
the light and eke the sunne.

18 Thou dost appoint the ends and coasts
of all the earth about:
Both summer heats and winter frosts,
thy hand hath found them out.

19 Thinke on, O Lord, no time forget
thy foes that thee defame:
And how the foolish folke are set
to raile vpon thy name.

20 O let no cruell beast deuour
thy Turtle that is true:
Forget not alwaies in thy power
the poore that much do rue.

21 Regard thy couenant, and behold,
thy foes possesse thy land:
All sad, and darke, forwoune, and old,
our realme as now doth stand.

22 Let not the simple goe away
with disappointed shame:
But let the poore and needie aye
giue praise vnto thy name.

23 Rise Lord, let be by thee maintaind
the cause that is thine owne:
Remember how that thou blasphemd
art by the foolish one.
24 The voice forget not of thy foes,
for their presuming hye,
Is more and more increast of those,
that hate thee spightfully.

Confitebimur tibi Deus. Psal. Lxxv. N.

¶ The faithfull do praise the name of the Lord, which shall come to iudge at the time appointed, when the wicked shalbe put to confusion and drinke the cup of his wrath, their pride shalbe abated, and the righteous shalbe exalted to honor.

VNto thee God we will giue thanks,
we will giue thanks to thee:
Sith thy name is so neare, declare
thy wondrous works will we.
{ Sing this to the tune of the xliiij. psal. }
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake and all therein,
but I her pillers stay.

3 I did to the mad people say,
deale not so furiously:
And vnto the vngodly ones,
set not your hornes so hie.
4 I said vnto them, set not vp
your raised hornes on hie:
And see that you do with stiffe necke
not speake presumptuously.

5 For

5 For neither from the Easterne part,
no; from the Westerne side:
Nor from forsaken wilderneſſe,
protection doth proceed.
6 For why? the Lord our God he is,
the righteous iudge alone:
He putteth downe the one, and sets
an other in the throne.

7 For why? a cup of mightie wine
is in the hand of God:
And all the mightie wine therein
himselfe doth poure abroad.
8 As for the lees and filthy dregges,
that do remaine of it,
The wicked of the earth shall drinke,
and sucke them euerie whit.

9 But I will talke of God, I saie,
of Iacobs God therefore:
And will not ceaſe to celebrate
his praiſe for euermore.
10 In sunder breake the hornes of all
vngodlie men will I:
But then the hornes of righteous men
shall be exalted hie.

Gloria patri.

All laud and praiſe be to the Lord,
O that of might art moſt:
To God the Father and the Sonne,
And to the holie Ghoſt.

As it in the beginning was,
For euer heeretofore:
And is now at this preſent time
And ſhall be euermore.

In Iudæa. Psal. Lxxvj. I. H.

¶ This Psalme setteth forth the power of God and care for the defence of his people in Ieruſalem, the deſtruction of the armie of Senacherib, and exhorteth the faithfull to be thankefull for the ſame.

To

TO all that now in Jury dwell,
the Lord is clearely knowne:
His name is great in Israell,
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a space:
In Sion eke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the speare and sheeld:
And brake the ray, to ouerthrow
in battell on the feeld.
4 Thou art more worthy honor, Lord,
more might in thee doth lie:
Than in the strongest of the world,
that rob on mountains hie.

5 But now the proud are spoild through thee,
and they are falne on sleepe:
Through men of war no helpe can be,
themselues they could not keepe.
6 At thy rebuke, O Jacobs God,
when thou dost them reproue:
As halfe in sleepe their chariots stood,
no horsseman once did moue.

7 For thou art dreadfull, Lord, indeed,
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath?
8 When thou dost make thy iudgements heard,
from heauen through the ground:
Then all the earth full sore afeard,
in silence shall be found.

{Sing this to the tune of the lxix. psa.}

9 And that when thou, O God, dost stand
in iudgement for to speake:
To saue the afflicted of the land,
on earth that are full weake.
10 The fury that in man doth reigne,
shall turne vnto thy praise:
Hereafter, Lord, do thou restreine
their wrath and threats alwaies.

11 Make vowes & pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terror is his sight
to all the kings on earth.

Voce mea ad Dominum. Psal.Lxxvij. I. H.

¶ The prophet in the name of the church, rehearseth the greatnesse of his affliction, and his greeuous temptation, whereby he was driuen to this end, to consider his former conuersation, and the continuall course of Gods works in the preseruation of his seruants, and so he confirmeth his faith against these temptations.

I with my voice to God do crie,
with heart and hartie cheare:
My voice to God I lift on high,
and he my sute doth heare.
2 In time of greefe I sought to God,
by night no rest I tooke:
But stretcht my hands to him abroad,
my soule comfort forsooke.

{ Sing this to the tune of the lxxxj. pſ. }

3 When I to thinke on God intend,
my trouble then is more:

I ſpake but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eies alwaies from reſt
that I alwaies awake:
With feare am I ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The daies of old in mind I caſt,
and oft did thinke vpon
The times and ages that are paſt
full many yeares agon.
6 By night my ſongs I call to mind,
once made thy praiſe to ſhow:
And with my hart much talke I find,
my ſpirits do ſearch to know.

7 Will God (ſaid I) at once for all,
caſt off his people thus?
So that henceforth no time he ſhall
be friendly vnto vs.
8 What? is his goodneſſe cleane decaid,
for euer and a day?
Or is his promiſe now delaid,
and doth his truth decay?

9 And will the Lord our God forget,
his mercies manifold?
Or ſhall his wrath increaſe ſo hote,
his mercie to withhold?
10 At laſt I ſaid my weakeneſſe is
the cauſe of this miſtruſt:
Gods mightie hand can helpe all this,
and change it when he luſt.

¶ The ſecond part.

11 I will regard and thinke vpon
the working of the Lord:

Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his works I will declare,
and what I did deuiſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy works, O Lord, are all vpright,
and holy all abrode:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that oft doſt ſhow
thy wonders euery houre:
And ſo doſt make the people know
thy vertue and thy powre.

15 And thine owne folke thou didſt defend,
with ſtrength and ſtretched arme:
The ſonnes of Iacob that deſcend,
and Iolephs ſeed from harme.
16 The waters Lord perceiued thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

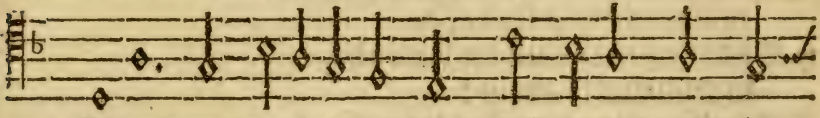
17 The clouds that were both thicke and blacke,
did raine full plentiouſlie:
The thunder in the aire did cracke,
thy ſhafts abrode did flie.
18 The thunder in the fire was heard,
the lightning from aboue,
With flaſhes great made men afeard,
the earth did quake and moue.

19 Thy waies within the ſea do lie,
thy path in waters deepe:

Yet none can there thy steps apply,
nor know thy paths to keepe.
20 Thou leadest thy folke vpon the land,
as sheepe on euery side:
Through Moises and through Aarons hand,
thou didst them safely guide.

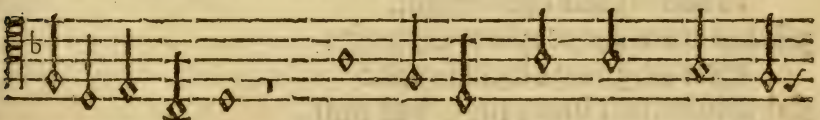
Attendite populi. Psal. Lxxviij. T. S.

¶ He sheweth how God of his mercy chose his church of the posteritie of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies and be ashamed of their peruers ancestors. The holy Ghost hath comprehended as it were the summe of all Gods benefits, that the grosse people might see in few words the effect of the whole histories.

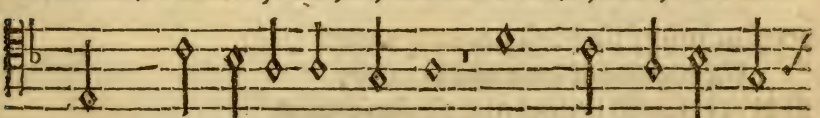


1. Attend my people to my law, and to my words in-

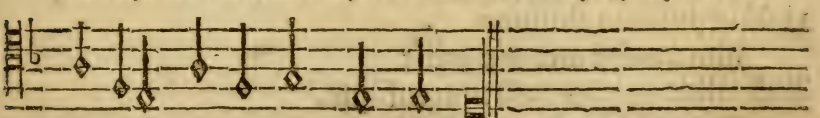
cline: 2. My mouth shall speake strange parables, and



sentences diuine. 3. Which we our selues haue heard and



learnd, euen of our fathers old: And which for our in-



struction, our fathers haue vs told.

4 Because we should not keepe it close
from them that should come after:
Who should Gods power to their race praise,
and all his works of wonder.
5 To Jacob he commandment gaue,
how Israell should liue:
Willing our fathers should the same
vnto their children giue.

6 That they and their posteritie,
which were not sprung vp tho:
Should haue the knowledge of the law,
and teach their seed also.
7 That they may haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our fathers were,
rebelling in Gods sight:
And would not frame their wicked harts,
to know their God aright.
9 How went the people of Ephraim
their neighbors for to spoile:
Shooting their darts the day of war,
and yet they tooke the foile?

10 For why? they did not keepe with God
the couenant that was made:
Nor yet would walke or lead their liues,
according to his trade.
11 But put into obliuion
his counsell and his will:
And all his works most magnifique,
which he declared still.

¶ The second part.

12 What wonders to our forefathers,
did he himselfe disclose
In Egypt land, within the field,
that called is Thaneos?
13 He did diuide and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doth an heape of stones.
14 He led them secret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.
15 He brake the rocks in wilderneſſe,
and gaue the people drinke:
As plentifull, as when the deeps
do flow vp to the brinke.
16 He drew out riuers out of rocks,
that were both drie and hard:
Of such aboundance, that no flouds
to them might be compard.
17 Yet for all this against the Lord
their sin they did increase:
And stirred him that is most high,
to wrath in wilderneſſe.
18 They tempted him within their hearts,
like people of mistrust:
Requiring such a kind of meat
as serued to their lust.
19 Saieng with murmuration,
in their vnfaithfulneſſe:
What? can this God prepare for vs
a feast in wilderneſſe?

20 Behold

20 Behold,he ſtrake the ſtonie rocke,
and ſtouds forthwith did flow:
But can he now giue to his folke
both bread and fleſh alſo?
21 When God heard this, he waxed wroth
with Jacob and his ſeed:
So did his indignation
on Iſraell proceed.

¶ The third part.

22 Becauſe they did not faithfully
beleeue and hope,that he
Could alwaies helpe and ſuccour them
in their neceſſitie.
23 Wherefore he did command the clouds,
forthwith they brake in ſunder:
24 And raind down Manna for thē to eat,
a food of mickle wonder.
25 When earthly men with angels food
were fed at their requeſt:
26 He bad the eaſt wind blow away,
and brought in the ſouthweſt.
27 And raind down fleſh as thicke as duſt,
and foule as thicke as ſand:
28 Which he did caſt amidſt the place
where all their tents did ſtand.
29 Then did they eat exceedingly,
and all men had their fils:
Yet more and more they did deſire
to ſerue their luſts and wils.
30 But as the meat was in their mouths,
his wrath vpon them fell:
31 And ſlue the flowers of all their youth,
and choiſe of Iſraell.

32 Yet

32 Yet fell they to their wonted ſinne,
and ſtill they did him greeue:
For all the wonders that he wrought,
they would him not beleeue.
33 Their daies therefore he ſhortened,
and made their honour vaine:
Their yeares did waſt and paſſe away,
with terrors and with paine.
34 But euer when he plagued them,
they ſought him by and by:
35 Remembring then he was their ſtrength
their helpe and God moſt hy.
36 Though in their mouths they did but gloſe,
and flatter with the Lord:
And with their toongs and in their harts
diſſembled euery word.

¶ The fourth part.

37 For why? their harts were nothing bent
to him nor to his trade:
Ne yet to keepe or to performe
the couenant that was made.
38 Yet was he ſtill ſo mercifull,
when they deſerude to dy:
That he forgaue them their miſdeeds,
and would them not deſtroy.
Yea many a time he turnd his wrath,
and did himſelfe aduiſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and euen as a wind,
That paſſeth away, and cannot well
returne by his owne kind.

40 How often times in wildernesse
did they their Lord prouoke?
How did they moue and stir their Lord
to plague them with his stroke?
41 Yet did they turne againe to sin,
and tempted God eftsoone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day, when he
Deliuered them out of the hands
of the fierce enimie.
43 Nor how he wrought his miracles,
as they themselues beheld
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into bloud:
That no man might receiue his drinke
at riuer nor at floud.
45 Nor how he sent them swarms of flies,
which did them sore annoy:
And fild their countrie full of frogs,
which should their land destroy.

¶ The fift part.

46 Nor how he did commit their frutes
vnto the caterpiller:
And all the labour of their hands
he gaue to the grashopper.
47 With hailstones he destroid their vines,
so that they were all lost:
And not so much as wild fig trees,
but he consumde with frost.

48 And

48 And yet with hailstones once againe
the Lord their cattell smote,
And all their flocks and heards likewise
with thunderbolts full hote.
49 He cast vpon them in his ire,
and in his furie strong,
Displeasure, wrath, and euill spirits
do trouble them among.

50 Then to his wrath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He strake also the first borne all
that vp in Egypt came:
And all the cheefe of men and beasts
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserue and keepe:
And carried them through wilderneſſe,
euen like a flocke of sheepe.
53 Without all feare both safe and sound
he brought them out of thrall:
Whereas their foes with rage of sea
were ouerwhelmed all.

54 And brought them forth into the coasts
of his owne holy land:
Euen to the mount, which he had got
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land diuide:
And in their tents he set the tribes
of Israell to abide.

56 Yet for all this, their God most high
they stird and tempted still:
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:
Much like a bow that would not bend,
but slip and start away.

¶ The sixt part.

58 And greeud him with their hill altars,
with offrings and with fire:
And with their idols vehemently
prouoked him to ire.
59 Therewith his wrath began againe
to kindle in his brest:
The naughtinesse of Israell
he did so much detest.
60 Then he forsooke the tabernacle
of Silo, where he was
Right conuersant with earthly men,
euen at his dwelling place:
61 Then suffred he his might and power
in bondage for to stand:
And gaue the honor of his arke
into his ennies hand.
62 And did commit them to the sword,
wroth with his heritage:
63 The yong men were deuourd with fire,
maids had no mariage.
64 And with the sword the preests also
did perish euery one:
And not a widow left aliue,
their death for to bemone.

65 And

65 And then the Lord began to wake,
like one that slept a time:
And as a valiant man of war,
refreshed after wine.
66 With Emrods in the hinder parts
he strake his enimies all:
And put them then vnto a shame
that was perpetuall.

67 Then he the tent and tabernacle
of Joseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Jehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did loue so well.

69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth, which he hath made
for euer to indure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away
euen from the folds of sheepe.

71 As he did follow the ewes with yong,
the Lord did him aduance:
To feed his people Israell,
and his inheritance.
72 Thus Dauid with a faithfull heart
his flocke and charge did feed:
And prudently with all his power
did gouerne them indeed.

Deus venerunt. Psal. Lxxix. I.H.

¶ The Israelits complaine to God for the calamitie that they suffered, when Antiochus destroied their temple and citie, desiring aid against his tyrannie, least God and his religion should be contemned by heathen, who should see him forsaken and perish.

Sing this to the tune of the lxxvij. pſ.

O Lord, the Gentiles do inuade,
thine heritage to spoile:
Jerusalem an heape is made,
thy temple they defoile.
2 The bodies of thy saints most deare,
abroad to birds they cast:
The flesh of them that do thee feare,
the beasts deuoure and wast.
3 Their bloud throughout Jerusalem,
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.
4 Thus are we made a laughing stocke,
almost the world throughout:
The enmies at vs iest and mocke,
which dwell our coasts about.
5 Wilt thou, O Lord, thus in thine ire
against vs euer fume?
And shew thy wrath as hote as fire,
thy folke for to consume?
6 Upon those people poure the same,
which did thee neuer know:
All realmes which call not on thy name,
consume and ouerthrow.
7 For they haue got the vpper hand,
and Jacobs seed destroid:
His habitation and his land
they haue left wast and void.

8 Beare not in mind our former faults,
with speed some pittie show:
And aid vs Lord, in all assaults,
for we are weake and low.

The second part.

9 O God, that giuest all health and grace,
on vs declare the same:
Weigh not our works, our sinnes deface,
for honor of thy name.
10 Why shall the wicked still alway,
to vs as people dumme,
In thy reproch reioice, and say,
where is their God become?

Require, O Lord, as thou seest good,
before our eies in sight:
Of all those folke thy seruants blood,
which they spilt in despight.
11 Receiue into thy sight in hast,
the clamors, greefe and wrong,
Of such as are in prison cast,
susteining irons strong.

Thy force and strength to celebrate,
Lord set them out of band:
Which vnto death are destinate,
and in their ennies hand.
12 The nations, which haue beene so bold
as to blaspheme thy name:
Into their laps with seuen fold,
repay againe the same.

13 So we thy folke and pasture sheepe,
will praise thee euermore:
And teach all ages for to keepe
for thee like praise in store.

Qui

Qui regis Israel. Psal.Lxxx. I.H.

¶ A lamentable praier to God to helpe the miseries of the church, desiring him to consider the first estate, when his fauour shined towardes them, that he might finish that worke which he begun.

Sing this to the tune of the lxxxj.psl.

THou heard that Israell dost keepe,
giue eare and take good heed:
Which leadest Joseph like a sheepe,
and dost him watch and feed.
2 Thou Lord, I say, whose seat is set
on cherubins so bright:
Shew forth thy selfe, and do not let,
send downe thy beams of light.

3 Before Ephraim and Beniamin,
Manasses eke likewise:
To shew thy power do thou begin,
come helpe vs Lord, arise.
4 Direct our harts vnto thy grace,
conuert vs, Lord, to thee:
Shew vs the brightnesse of thy face,
and then full safe are wee.

5 Lord God of hosts of Israell,
how long wilt thou I say:
Against thy folke in anger swell,
and wilt not heare them pray?
6 Thou dost them feed with sorrows deepe,
their bread with tears they eat:
And drinke the tears that they do weepe,
in measure full and great.

7 Thou hast vs made a very strife
to those that dwell about:
And that our foes do loue of life,
they laugh and iest it out.

8 O take vs Lord, vnto thy grace,
conuert our minds to thee:
Shew forth to vs thy ioyfull face,
and we full safe shall be.

9 From Egypt where it grew not well,
thou broughtst a vine full deare:
The heathen folke thou didst expell,
and then didst plant it here.

10 Thou didst prepare for it a place,
and set hir rootes full fast:
That it did grow and spring apace,
and fild the land at last.

11 The hils were couered round about,
with shade that from it came:
And eke the Cedars high and stout,
with branches of the same.

12 Why then didst thou hir wall destroy?
hir hedge pluckt vp thou hast:
That all the folke that passe thereby,
thy vine may spoile and wast.

¶ The second part.

13 The Boze out of the wood so wild,
doth dig and roote it out:
The furious beasts out of the field,
deuour it all about.

14 O Lord of hoasts, returne againe,
from heauen looke betime:
Behold, and with thy help sustaine
this poore vineyard of thine.

15 Thy plant I say, thine Israell,
whom thy right hand hath set:
The same which thou didst loue so well,
O Lord, do not forget.

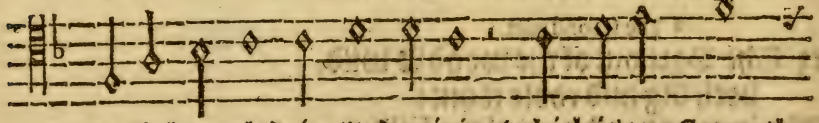
16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we perish in thine ire.

17 Let thy right hand be with them now,
whom thou hast kept so long:
And with the sonne of man, whom thou
to thee hast made so strong.
18 And so when thou hast set vs free,
and saued vs from shame:
Then will we neuer fall from thee,
but call vpon thy name.

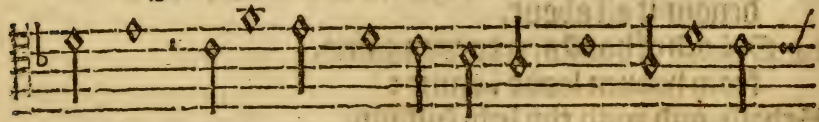
19 O Lord of hosts, through thy good grace
conuert vs vnto thee:
Behold vs with a pleasant face,
and then full safe are wee.

Exultate Deo. Psal. Lxxxj. I. H.

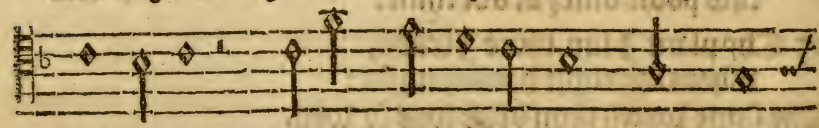
¶ An exhortation to praise God for his benefits, commending their ingratitude.



1 Be light & glad, in God reioice, which is our strength

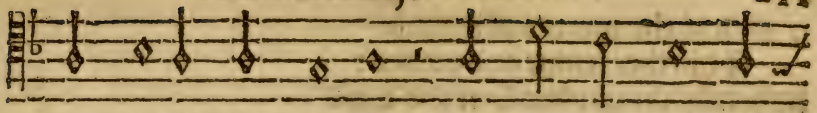


and stay: Be ioyfull, and lift vp your voice to Jacobs

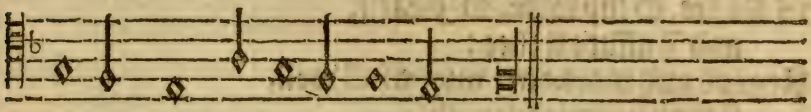


God, I say. 2 Prepare your instruments most meet,

some



some ioyfull psalme to sing: Strike vp with harpe and



lute so sweet, on euerie pleasant string.

3 Blow, as it were in the new moone,
with trumpets of the best:
As it is vsed to be doone
at anie solemne feast.
4 For this is vnto Israell
a statute and a trade:
A law that must be kept full well,
which Jacobs God hath made.

5 This clause with Joseph was decreed,
when he from Egypt came:
That as a witnesse, all his seed
should still obserue the same.
6 When God, I say, had so prepard
to bring him from that land:
Whereas the speech which he had heard
he did not vnderstand.

7 I from his shoulders tooke, saith he,
the burthen cleane away:
And from the furnace quit him free,
from burning brick of clay.
8 When thou in griefe didst crie and call,
I holpe thee by and by:
And I did answere thee withall
in thunder secretly.

9 Yea at the waters of diſcord
I did thee tempt and proue:
Whereas the goodneſſe of the Lord
with muttering thou didſt moue.
10 Heare, O my folke, O Iſraell,
and I aſſure it thee:
Regard and marke my words full well,
if thou wilt cleaue to mee.

☞ The ſecond part.

11 Thou ſhalt no God in thee reſerue
of any land abroad:
Nor in no wiſe to bow or ſerue
a ſtrange and forren God.
12 I am the Lord thy God, and I
from Egypt ſet thee free:
Then aſke of me aboundantly,
and I will giue it thee.

13 And yet my people would not heare
my voice, when that I ſpake:
Nor Iſraell would not obey,
but did me quite forſake.
14 Then did I leaue them to their will,
in hardneſſe of their heart:
To walke in their owne counſell ſtill,
themſelues they might peruert.

15 O that my people would haue heard
the words that I did ſay:
And eke that Iſraell would regard
to walke within my way.
16 How ſoone would I confound their foes,
and bring them downe full low:
And turne my hand vpon all thoſe
that would them ouerthrow?

17 And

17 And they that at the Lord do rage,
as slaues should seeke him till:
But of his folke the time and age
should flourish euer still.
18 I would haue fed them with the crop,
and finest of the wheat:
And made the rocke with honie drop,
that they their kils should eat.

Deus stetit in. Psal. Lxxxij. I. H.

¶ Dauid declaring God to be present with iudges and magistrats, reprooueth their partialitie and vnrighteousnesse, and exhorteth them to do iustice: but seeing no amendment, he desireth God to execute iustice himselfe.

{ Sing this to the tune of the lxxxj. ps. }

A Mid the preasse, with men of might
the Lord himselfe doth stand,
To plead the cause of truth and right,
with iudges of the land.
2 How long (said he) will you proceed
false iudgement to award:
And haue respect for loue of meed
the wicked to regard?

3 Whereas of due you should defend
the fatherlesse and weake:
And when the poore man doth contend,
in iudgement iustly speake.
4 If ye be wise, defend the cause
of poore men in their right:
And rid the needie from the clawes
of tyrants force and might.

5 But nothing will they know or learne,
in vaine to them I talke:
They will not see or ought discerne,
but still in darknesse walke.

For lo, euen now the time is come,
that all things fall to nought:
And likewise lawes both all and some,
for gaine are sold and bought.

6 I had decreed it in my sight,
as gods to take you all:
And children to the most of might,
for loue I did you call.
7 But notwithstanding ye shall die
as men, and so decay:
O tyrants, I shall you destroy,
and pluck you quite away.

8 Up Lord, & let thy strength be knowne,
and iudge the world with might:
For why? all nations are thine owne,
to take them as thy right.

Deus quis similis. Psal. Lxxxiij. I. H.

¶ The Israelites pray the Lord to deliuer them from their enimies, both at home and far off: also that all such wicked people be striken with his stormie tempests, that they may know his power.

DO not, O God, refraine thy tong,
in silence do not stay:
Withhold not Lord, thy selfe so long,
nor make no more delay.
2 For why? behold thy foes, and see
how they do rage and crie:
And those that beare an hate to thee,
hold vp their heads on hie.

{ Sing this to the tune of the lxxvij. psl. }

3 Against thy folke they vse deceit,
and craftily they inquire:
For thine elect to lie in wait,
their counsell doth conspire.

4 Come on say they, let vs expell
and plucke these folke away:
So that the name of Israell
may vtterly decay.

5 They all conspire within their heart
how they may thee withstand:
Against the Lord to take a part,
they are in league and band.
6 The tents of all the Edomites,
the Ismalites also:
The Hagarens and Moabites,
with diuers other mo.

7 Geball with Ammon, and likewise
doth Amalec conspire:
The Philistines against thee rise,
with them that dwell at Tyre.
8 And Assur eke is well apaid
with them in league to be:
And doth become a fence and aid
to Lots posteritie.

9 As thou didst to the Madianites,
so serue them Lord echone:
As to Cicer and to Jabin,
beside the brooke Kison.
10 Whom thou in Endor didst destroy,
and wast them through thy might:
That they like dung on earth did lie,
and that in open sight.

¶ The second part.

11 Make them now & their Lords appeare
like Zeb and Oreb than:
As Zaba and Zalmana were
the kings of Madian.

12 Which said, let vs throughout the land,
in all the coasts abroad:
Possesse and take into our hand
the faire houses of God.

13 Turne thē, O God, with stormes, as fast
as wheeles that haue no stay:
Or like the chaffe, which men do cast
with windes to flie away.
14 Like as the fire, with rage and fume
the mightie forrests spils:
And as the flame, doth quite consume
the mountaines and the hils.

15 So let the tempest of thy wrath
vpon their necks be laid:
And of thy stormie wind and shower,
Lord, make them all affraid.
16 Lord bring them all, I thee desire,
to such rebuke and shame:
That it may cause them to inquire,
and learne to seeke thy name.

17 And let them euermore daily
to shame and slander fall:
And in rebuke and obloquy
to perish eke withall.
18 That they may know, & feele full well,
that thou art called Lord:
And that alone thou dost excell,
and raigne throughout the world.

Quam dilecta. Psal. Lxxxiiij. I. H.

¶ Dauid exiled his countrie, desireth ardently to returne to Gods tabernacle, and assembly of the saints to praise God. Then he praiseth the courage of the people, that passe the wildernesse to assemble themselues in Sion.

How

HOw pleasant is thy dwelling place,
O Lord of hosts, to me?
The tabernacle of thy grace,
how pleasant Lord they be?
Sing this to the tune of the xcv. ps.

2 My soule doth long full sore to goe,
into thy courts abroad:
My heart doth lust, my flesh also,
in thee the liuing God.

3 The Sparrowes find a roome to rest,
and saue themselues from wrong:
And eke the swallow hath a nest,
wherein to keepe her yong.
4 These birdes full nigh thine altar may
haue place to sit and sing:
O Lord of hoasts, thou art I say,
my God, and eke my king.

5 Oh they be blessed, that may dwell
within thy house alwaies.
For they all times thy facts do tell,
and euer giue thee praise.
6 Yea happie sure likewise are they,
whose strength and stay thou art:
Which to thy house do mind the way,
and seeke it in their heart.

7 As they go through the vale of teares,
they digge vp fountaines still:
That as a spring it all appeares,
and thou their pits dost fill.
8 From strength to strength they walke full fast,
no faintnesse there shall bee.
And so the God of gods at last
in Sion they do see.

9 O Lord of hoasts to me giue heed,
and heare when I do pray:
And let it through thine eares proceed,
O Jacobs God I say.
10 O Lord our shield, of thy good grace
regard, and so draw neare:
Regard I say, behold the face
of thine annointed deare.

11 For why? within thy courts one day
is better to abide,
Than other where to keepe or stay
a thousand daies beside.
12 Much rather would I keepe a doore
within the house of God:
Than in the tents of wickednesse
to settle mine abode.

13 For God the Lord, light and defence,
will grace and worship giue:
And no good thing shall he withhold
from them that purely liue.
14 O Lord of hostes, that man is blest,
and happie sure is hee,
That is perswaded in his brest,
to trust all times in thee.

Benedixisti Do. Psal. Lxxxv. I. H.

¶ Because God withdrew not his rods from his church after the returne from Babylon, first they put him in mind that he should not leaue the works of his grace vnperfit, and complaine of their long affliction. Then they reioice in hope of promised deliuerance, which was a figure of Christes kingdome, vnder which should be perfit felicitie.

THou hast beene mercifull in deed,
O Lord, vnto thy land:
For thou restoredst Jacobs seed,
from thraldome out of band.

{ Sing this to the tune of the lxxxj. psl. }

2 The wicked waies that they were in,
thou didst them cleane remit:
And thou didst hide the peoples sinne,
full close thou coueredst it.

3 Thine anger eke thou didst asswage,
that all thy wrath is gone:
And so didst turne thee from thy rage,
with them to be at one.
4 O God our health, do now conuert
thy people vnto thee:
Put all thy wrath from vs apart,
and angrie cease to be.

5 Why? shall thine anger neuer end,
but still proceed on vs?
And shall thy wrath it selfe extend
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that we,
And all thy folke, may euermore
be glad and ioy in thee.

7 O Lord, on vs do thou declare
thy goodnesse to our wealth:
Shew foorth to vs, and do not spare,
thine aid and sauing health.
8 I will harke what God saith, for he
speakes to his peoples peace:
And to his saints, that neuer they
returne to foolishnesse.

9 For why? his health is still at hand,
to such as do him feare:
Whereby great glorie in the land
shall dwell and flourish there.

10 For truth and mercie there shall meet,
in one to take their place:
And peace shall iustice with kisse greet,
and there they shall imbrace.

11 As truth from earth shall spring apace,
and flourish pleasantly:
So righteousnesse shall shew hir face,
and looke from heauen high.

12 Yea God himselfe shall take in hand,
to giue vs ech good thing:
And through the coastes of all the land,
the earth her frutes shall bring.

13 Before his face shall iustice goe,
much like a guide or stay:
He shall direct his steps also,
and keepe them in the way.

Inclina Domine. Psal. Lxxxvj. I. H.

¶ Dauid sore afflicted, prayeth fervently for deliverance: sometimes rehearsing his miseries and mercies receiued, desiring also to be instructed of the Lord, that he may feare and glorifie his name. He complaineth also of his aduersaries, and requireth to be deliuered from them.

LOrd, bow thine eare to my request, and heare me by and by: (Sing this to the tune of the lxix. psal.)
With greeuous plaints and greeke oppress,
full sore and weake am I.

2 Preserue my soule, because my waies
and doings holy be:
And saue thy seruant, O my Lord,
that puts his trust in thee.

3 Thy mercie, Lord, on me expresse,
defend me eke withall:
For through the day I do not cease
on thee to crie and call.

4 Comfort,

4 Comfort, O Lord, thy seruants soule,
that now with paine is pinde:
For vnto thee, Lord, I extoll
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.

6 O Lord, likewise when I do pray,
regard and giue an eare:
Marke well the words that I do say,
and all my praiers heare.

7 In time when trouble doth me moue,
to thee I do complaine:
For why? I know and well do proue,
thou answerst me againe.

8 Among the gods (O Lord) is none,
with thee to be compard:
And none can do as thou alone,
the like hath not beene heard.

¶ The second part.

9 The Gentils and the people all,
which thou didst make and frame:
Before thy face on knees will fall,
and glorifie thy name.

10 For why? thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me, Lord, the way, and I
shall in thy truth proceed:
O ioine my hart to thee so nie,
that it thy name may dreed.

12 To thee my God, will I giue praise
with all my heart, O Lord:
And glorifie thy name alwaies,
for euer through the world.

13 For why? thy mercie shewed to me
is great and doth excell:
Thou setst my soule at libertie,
from out the lower hell.

14 O Lord, the proud against me rise,
and heapes of men of might:
They seeke my soule, and in no wise
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:
Thy goodnesse is full great, and eke
thy truth no measure hath.

16 O turne to me, and mercie grant,
thy strength to me apply:
O helpe and saue thine owne seruant,
thy handmaides sonne am I.

17 On me some signe of fauour shew,
that all my foes may see,
And be ashamd, because Lord, thou
dost helpe and comfort me.

Fundamenta eius. Psal. Lxxxvij. I. H.

¶ The holy ghost promiseth that the church as yet in miserie, after the captiuitie of Babylon should be restored to great excellencie, so that nothing should be more comfortable than to be numbred among the members therof.

That citie shall full well indure,
hir ground worke still doth stay
Upon the holy hils full sure,
it can no time decay.

{Sing this to the tune of the lxxxj. psal.}

2 God loues the gates of Sion beſt,
his grace doth there abide:
He loues them more then all the reſt
of Jacobs tents beſide.

3 Full glorious things reported be
in Sion and abroad:
Great things, I ſay, are ſaid of thee,
thou citie of our God.
4 On Rahab I will caſt an eie,
and beare in mind the ſame:
And Babylon ſhall eke applie,
and learne to know thy name.

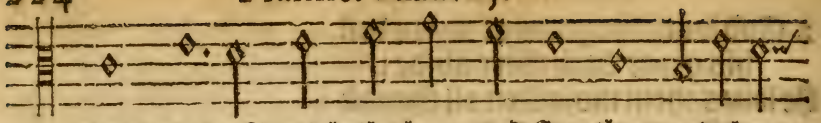
5 Lo Paleſtine and Tyre alſo,
with Ethiope likewiſe:
A people old, full long ago
were borne, and there did riſe.
6 Of Sion, they ſhall ſay abroad,
that diuers men of fame
Haue there ſprung vp, and the high God
hath founded faſt the ſame.

7 In their records to them it ſhall
through Gods deuiſe appeere,
Of Sion, that the cheefe of all
had his beginning there.
8 The trumpeters with ſuch as ſing,
therein great plentie bee:
My founteins and my pleaſant ſprings
are compaſt all in thee.

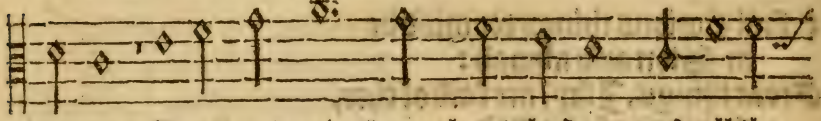
Domine Deus. Pſal. Lxxxviij. I. H.

¶ The faithfull ſore afflicted by ſickneſſe, perſecution, aduerſitie, and as it were left of God without any conſolation: yet call on God by faith, and ſtriue againſt deſperation.

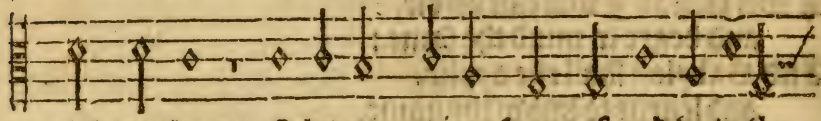
Lord



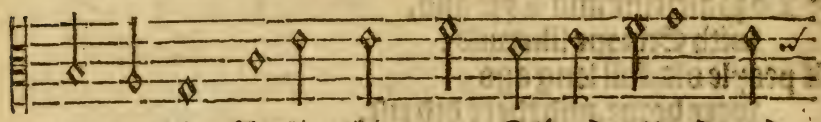
1 Lord God of health, the hope and stay thou art alone



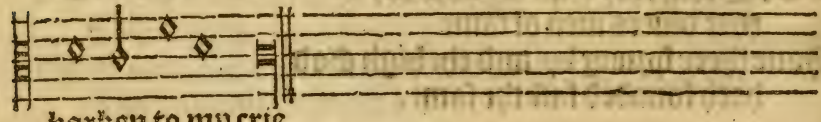
to me: I call and crie throughout the day, and all the



night to thee. 2 O let my praiers soone ascend vnto thy



sight on hie: Incline thine eare, O Lord, attend, and



harken to my crie.

3 For why? my soule with woe is fild,
and doth in trouble dwell:
My life and breath almost doth yeeld,
and draweth nigh to hell.
4 I am esteemd, as one of them
that in the pit do fall:
And made as one among those men,
that haue no strength at all.
5 As one among the dead, and free
from things that here remaine:
It were more ease for me to be
with them the which are slaine.

6 As those that lie in graue, I say,
whom thou hast cleane forgot:
The which thy hand hath cut away,
and thou regardst them not.

7 Yea like to one shut vp full sure,
within the lower pit:
In places darke and all obscure,
and in the depth of it.

8 Thine anger and thy wrath likewise,
full sore on me doth lie:
And all thy stormes against me rise,
my soule to vex and trie.

9 Thou putst my freends far off from me,
and makest them hate me sore:
I am shut vp in prison fast,
and can come forth no more.

10 My sight doth faile through greefe & woe
I call to thee, O God:
Throughout the day my hand also
to thee I stretch abrode.

¶ The second part.

11 Dost thou vnto the dead declare
thy wondrous works of fame?
Shall dead to life againe repaire,
and praise thee for the same?

12 Or shall thy louing kindnesse, Lord,
be preached in the graue?
Or shall, with them that are destroid,
thy truth his honour haue?

13 Shall they that lie in darke full low,
of all thy wonders wot?
Or there shall they thy iustice know,
where all things are forgot?

14 But I, O Lord, to thee alway
do crie and call apace:
My praier eke ere it be day
shall come before thy face.

15 Why dost thou Lord abhor my soule,
in greefe that seeketh thee?
And now, O Lord, why dost thou hide
thy face away from mee?
16 I am afflict as dying still,
from youth this manie a yeare:
Thy terrors which doth ver me ill,
with troubled mind I beare.

17 The furies of thy wrathfull rage
full sore vpon me fall:
Thy terrors eke do not asswage,
but me oppresse withall.
18 All day they compasse me about,
as water at the tide:
And all at once with streams full stout
beset me on ech side.

19 Thou settest farre from me my freends,
and louers euerie one:
Yea and mine old acquaintance all
out of my sight are gone.

Misericordias. Psal. Lxxxix. I. H.

¶ David praiseth God for his couenant made betweene him and his elect by Iesus Christ, then he complaineth of the desolation of his kingdome, so that the promise seemed to be broken. Finally, he praieth to be deliuered from afflictions, mentioning the shortnes of mans life, & confirming himselfe by Gods promises.

TO sing the mercies of the Lord,
my toong shall neuer spare:
And with my mouth from age to age,
thy truth I will declare.

{ Sing this to the tune of the lxviij. ps. }

2 For I haue said, that mercie shall
for euermore remaine:
In that thou dost the heauens stay,
thy truth appeereth plaine.

3 To mine elect, saith God, I made
a couenant and behest:
My seruant Dauid to perswade,
I sware and did protest.
4 Thy seed for euer I will stay,
and stablish it full fast:
And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth,
thy wondrous workes, O Lord:
Thy saints within thy church on earth,
thy faith and truth record.
6 Who with the Lord is equall then,
in all the clouds abrode?
Among the sonnes of all the gods,
what one is like our God?

7 God in assemblie of the saints,
is greatly to be dread:
And ouer all that dwell about,
in terror to be had.
8 Lord God of hosts, in all the world
what one is like to thee?
On euerie side, most mightie Lord,
thy truth is seene to be.

9 The raging sea by thine aduise
thou rulest at thy will:
And when the waues thereof arise,
thou makst them calme and still.

10 And Egypt thou Lord hast subdude,
and thou hast it destroid:
Yea thou thy foes with mighty arme
hast scattred all abrode.

¶ The second part.

11 The heauens are thine, & still haue bin,
likewise the earth and land:
The world with all that is therein,
thou foundest with thy hand.
12 Both north & south, with east and west
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon
reioice and praise thy name.
13 Thine arme is strong and full of power,
all might therein doth lie:
The strength of thy right hand ech houre
thou liftest vp on hie.
14 In righteousnesse and equitie
thou hast thy seat and place:
Mercy and truth are still with thee,
and go before thy face.
15 That folke is blest, that knoweth aright
thy present power, O God:
For in the fauour of thy sight
they walke full safe abrode.
16 For in thy name throughout the day,
they ioy and much reioice:
And through thy righteousnesse, haue they
a pleasant fame and noise.
17 For why? their glorie, strength and aid,
in thee alone doth lie:
Thy goodnesse eke that hath vs staid,
shall lift our horne on hie.

18 Our strength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Israell,
he is our guide and king.

19 Sometime thy will vnto thy saints
in visions thou didst shew:
And thus then didst thou say to them,
thy mind to make them know.
20 I man of might I haue erect,
your king and guide to be:
And set him vp, whome I elect
among the folke to me.

¶ The third part.

21 My seruant Dauid I appoint,
whome I haue searched out:
And with my holy oile annoint
him king of all the rout.
22 For why? my hand is redy still
with him for to remaine:
And with mine arme also I will
him strengthen and sustaine.

23 The ennies shall him not oppresse,
they shall him not deuour:
Ne yet the sonnes of wickednesse
on him shall haue no power.
24 His foes likewise I will destroy,
before his face in sight:
And those that hate him, I will plague
and strike them with my might.

25 My truth and mercy eke withall
shall still vpon him lie:
And in my name his horne eke shall
be lifted vp on hie.

26 His kingdome I will set to be
vpon the sea and sand:
And eke the running flouds shall he
imbrace with his right hand.

27 He shall depend with all his hart
on me, and thus shall say:
My father and my God thou art,
my rocke of health and stay.

28 As one first borne I will him take,
of all on earth that springs:
His might and honour I shall make
aboue all worldly kings.

29 My mercy shall be with him still,
as I my selfe haue told:
My faithfull couenant to fulfill,
my mercy I will hold.

30 And eke his seed I will sustaine,
for euer strong and sure:
So that his seat shall still remaine,
while heauen doth indure.

¶ The fourth part.

31 If that his sonnes forsake my law,
and so begin to swerue:
And of my iudgements haue none aw,
nor will not them obserue.

32 Or if they do not vse aright,
my statutes to them made:
And set all my commandments light,
and will not keepe my trade.

33 Then with the rod will I begin
their doings to amend:
And so with scourging for their sin,
when that they do offend.

34 My mercy yet and my goodneſſe,
I will not take him fro:
Nor handle them with craftineſſe,
and ſo my truth forgo.

35 But ſure my couenant I will hold,
with all that I haue ſpoke:
No word the which my lips hath told,
ſhall alter or be broke.

36 Once ſware I by my holineſſe,
and that performe me will I:
With Dauid I ſhall keepe promiſe,
to him I will not lie.

37 His ſeed for euermore ſhall raigne,
and eke his throne of might:
As doth the ſunne, it ſhall remaine
for euer in my ſight.

38 And as the moone within the ſkie
for euer ſtandeth faſt,
A faithfull witneſſe from on hie:
ſo ſhall his kingdome laſt.

39 But now, O Lord, thou doſt reiect,
and now thou changeſt cheare:
Yea thou art wroth with thine elect,
thine owne annointed deare.

40 The couenant with thy ſeruant made,
Lord, thou haſt quite vndone:
And down vpon the ground alſo
haſt caſt his roiall crowne.

¶ The fift part.

41 Thou pluckſt his hedges vp with might
his wals thou doſt confound:
Thou beateſt eke his bulwarks downe,
and breakſt them to the ground.

42 That

42 That he is sore destroid and torne
of commers by throughout:
And so is made a mocke and scorne
to all that dwell about.

43 Thou their right hand hast lifted vp,
that him so sore annoy:
And all his foes that him deuour,
lo, thou hast made to ioy.
44 His swords edge thou dost take away,
that should his foes withstand:
To him in war, no victory
thou giuest, nor vpper hand.

45 His glory thou dost also wast,
his throne, his ioy, and mirth
By thee is ouerthrowne, and cast
full low vpon the earth.
46 Thou hast cut off and made full short
his youth and lusty daies:
And raisd of him an ill report,
with shame and great dispraise.

47 How long away from me, O Lord,
for euer wilt thou turne?
And shall thine anger still alway
as fire consume and burne?
48 O call to mind, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men,
as things in vaine to wast?

49 What man is he that liueth here,
and death shall neuer see?
Or from the hand of hell, his soule
shall he deliuer free?

50 Where is, O Lord, thine old goodneſſe,
so oft declard before:
Which by thy truth and vprightneſſe,
to Dauid thou haſt ſworne?

51 The great rebukes to mind I call,
that on thy ſeruants lie:
The railing of the people all
borne in my breſt haue I.
52 Wherewith, O Lord, thine enimies
blaſphemed haue thy name:
The ſteps of thine annointed one
they ceaſe not to defame.

53 All praiſe to thee, O Lord of hoſts,
both now and eke for ay:
Through ſkie and earth and all the coaſts,
Amen, amen I ſay.

Domine refugium. Pſal. XC. I. H.

☞ Moſes ſeeing the people neither admoniſhed by the breuitie of their life, nor by plagues, to be thankful, praieth God to turne their harts and continue his mercie towards them and their poſteritie for euer.

THou Lord, haſt beene our ſure defence,
our place of eaſe and reſt:
In all times paſt, yea ſo long ſince,
as cannot be expreſt.
{Sing this to the tune of the lxxviij. pſ.}
2 Ere there was made mountaine or hill,
the earth or world abrode:
From age to age, and alwaies ſtill,
for euer thou art God.

3 Thou grindeſt man, through greefe and paine,
to duſt or clay, and then,
And then thou ſaiſt againe, returne
againe ye ſonnes of men.

4 The laſting of a thouſand yeare,
what is it in thy ſight?
As yeſterday it doth appeare,
or as a watch by night.

5 So ſoone as thou doſt ſcatter them,
then is their life and trade
All as a ſleepe, and like the graſſe,
whoſe beautie ſoone doth fade.

6 Which in the morning ſhines full bright,
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead, and dry.

7 For through thine anger we conſume,
our might is much decaid:
And of thy feruent wrath and fume
we are full ſore afraid.

8 The wicked works that we haue wrought
thou ſetſt before thine eie:
Our priuie faults, yea eke our thoughts
thy countenance doth ſpie.

9 For through thy wrath our dais do waſt,
thereof doth naught remaine:
Our yeares conſume as words or blaſts,
and are not cald againe.

10 Our time is threeſcore yeares and ten,
that we do liue on mold:
If one ſee foureſcore, ſurely then
we count him wondrous old.

¶ The ſecond part.

11 Yet of this time the ſtrength and cheefe,
the which we count vpon:
Is nothing elſe but painfull greefe,
and we like blaſts are gon.

12 Who

12 Who once doth know what strength is there?
what might thine anger hath?
Or in his heart who doth thee feare,
according to thy wrath?

13 Instruct vs, Lord, to know and trie,
how long our daies remaine:
That then we may our hearts applie,
true wisedome to attaine.
14 Returne, O Lord, how long wilt thou
foorth on in wrath proceed?
Shew fauour to thy seruants now,
and helpe them at their need.

15 Refresh vs with thy mercie soone,
and then our ioy shall be:
All times so long as life doth last,
in heart reioice shall we.
16 As thou hast plagued vs before,
now also make vs glad:
And for the yeares, wherein full sore
affliction we haue had.

17 O let thy worke and power appeare,
and on thy seruants light:
And shew vnto thy children deare,
thy glory and thy might.
18 Lord let thy grace and glory stand,
on vs thy seruants thus:
Confirme the works we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. XCi. I. H.

Here is described the assurance he liueth in, that committeth himselfe wholie to Gods protection in all temptations. A promise of God to those that loue him, know him, & trust in him, to deliuer them, and giue them immortal glory.

HE that within the secret place
of God most hie doth dwell:
In shadow of the mightiest grace,
at rest shall keepe him well.

Sing this to the tune of the lxix. pſ.

2 Thou art my hope and my strong hold,
I to the Lord will say:
My God he is, in him will I
my whole affiance stay.

3 He shall defend thee from the snare,
the which the hunter laid:
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings shall couer thee,
and keepe thee safely there:
His faith and truth thy fence shall be,
as sure as shield and speare.

5 So that thou shalt not need, I say,
to feare or be affright:
Of all the shafts that flee by day,
nor terrors of the night.

6 Nor of the plague, that priuily
doth walke in darke so fast:
Nor yet of that which doth destroy,
and at noone daies doth waste.

7 Yea at thy side as thou dost stand,
a thousand dead shall be:
Ten thousand eke at thy right hand,
and yet thou shalt be free.

8 But thou shalt see it for thy part,
thine eies shall well regard:
That euen like to their desart,
the wicked haue reward.

9 For why? (O Lord) I only lust,
to stay my hope on thee:
And in the highest I put my trust,
my sure defence is he.
10 Thou shalt not need none ill to feare,
with thee it shall not mell:
Nor yet the plague shall once come neare
the house where thou dost dwell.

11 For why? vnto his angels all,
with charge commandeth he:
That still in all thy waies they shall
preserue and prosper thee.
12 And in their hands shall beare thee vp,
still waiting thee vpon:
So that thy foot shall neuer chance
to spurne at any stone.

13 Upon the lion thou shalt go,
the adder fell and long:
And tread vpon the lions yong,
with dragons stout and strong.
14 For he that trusteth vnto me,
I will dispatch him quite:
And him defend, because that he
doth know my name aright.

15 When he for health to me doth crie,
an answer I will giue:
And from his greefe take him will I,
in glory for to liue.
16 With length of yeres, & daies of wealth
I will fulfill his time:
The goodnesse of my sauing health
I will declare to him.

Bonum est. Psal. XCij. I. H.

¶ A psalme for the saboth to stir vp the people to acknowledge and praise God in his workes. Dauid reioiceth therein: but the wicked consider not that the vngodlie when he is most flourishing, shall most speedily perish. In the end is described ye felicitie of the iust, planted in the house of God, in praise of the Lord.

{Sing this to the tune of the lxxviij. ps.}

IT is a thing both good and meet,
to praise the highest Lord:
And to thy name, O thou most high,
to sing with one accord.

2 To shew the kindnesse of the Lord,
betime ere day be light:
And eke declare his truth abrode,
when it doth draw to night.

3 Upon ten stringed instrument,
on Lute and Harpe so sweet:
With all the mirth you can inuent,
of instruments most meet.

4 For thou hast made me to reioice
in things so wrought by thee:
And I haue ioy in hart and voice
thy handy workes to see.

5 O Lord, how glorious and how great
are all thy workes so stout!
So deepely are thy counsels set,
that none can trie them out.

6 The man vnwise hath not the wit
this geare to passe to bring:
And all such fooles are nothing fit
to vnderstand this thing.

7 When so the wicked at their will,
as grasse do spring full fast:
They, when they flourish in their ill,
for euer shall be wast.

8 But thou art mightie, Lord most hie,
yea thou dost reigne therefore
In euery time eternally,
both now and euermore.

9 For why? O Lord, behold and see,
behold thy foes I say:
How all that worke iniquitie
shall perish and decay.
10 But thou like as an Unicorne,
shall lift my horne on hie:
With fresh and new prepared oile,
thine ointed king am I.

11 And of my foes before mine eies
shall see the fall and shame:
Of all that vp against me rise,
mine eare shall heare the same.
12 The iust shall flourish vp on hie,
as date trees bud and blow:
And as the Cedars multiplie,
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abrode.
14 And in their age much frute shall bring,
both fat and well beseene:
And pleasantly both bud and spring,
with boughs and branches greene.

15 To shew that God is good and iust,
and vpright is his will:
He is my rocke, my hope and trust,
in him there is none ill.

Dominus

Dominus regnauit. Psal.XCiij. I.H.

☞ He praiseth the power of God in the creation of the world, and beateth downe all people which lift them vp against his maiesty, and prouoketh to consider his promises.

The Lord as king aloft doth raigne,
in glory goodly dight:
And he to shew his strength and maine,
hath girt himselfe with might.
2 The Lord likewise the earth hath made,
and shaped it so sure,
No might can make it moue or fade,
at staie it doth indure.
3 Ere that the world was made or wrought
thy seat was set before:
Beyond all time that can be thought,
thou hast beene euermore.
4 The flouds, O Lord, the flouds do rise,
they roare and make a noise:
The flouds (I saie) did enterprise,
and lifted vp their voice.
5 Yea, though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on hie doth dwell.
6 And looke what promise he doth make,
his houshold to defend:
For iust and true they shall it take,
all times withouten end.

{Sing this to the tune of the lxxxj. pſ.}

Deus vltionum. Psal. XCiiij. I.H.

☞ He praieth to God against the violence of tyrants, and comforteth the afflicted by the good issue of their afflictions, and by the ruine of the wicked.

O God, thou dost reuenge all wrong,
that office longs to thee:

{Sing this to the tune of the lxxviij. pſ.}

Sith

Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelfe, for thou of right
the earth doſt iudge and guide:
Reward the proud and men of might,
according to their pride.

3 How long ſhall wicked men beare ſway,
with lifting vp their voice?
How long ſhall wicked men, I ſay,
thus triumph and reioice?
4 How long ſhal they with brags burſt out,
and proudly prate their fill?
Shall they reioice which be ſo ſtout,
whoſe workes are euer ill?

5 Thy flocke, O Lord, thine heritage
they ſpoile and vex full ſore:
Againſt thy people they do rage
ſtill daily more and more.
6 The widowes which are comfortleſſe,
and ſtrangers they deſtroy:
They ſlay the children fatherleſſe,
and none do put them by.

7 And when they take theſe things in hand,
this talke they haue of thee:
Can Jacobs Gods this vnderſtand?
tuſh, no he can not ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne:
Be fooles among the multitude,
at length begin to learne.

9 The Lord that made the eare of man,
he needs of right muſt heare:

He made the eine, all things muſt then
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deeds detect?
how can ye ſcape his hand?

¶ The third part.

11 The Lord doth know the thought of mã,
his heart he ſeeth full plaine:
The Lord, I ſay, mens thoughts doth ſcan,
and findeth them but vaine.
12 But Lord, that man is happie ſure,
whom thou doſt keepe in aw:
And through correction doſt procure
to teach him in thy law.
13 Whereby he ſhall in quiet reſt,
in time of trouble ſit:
When wicked men ſhalbe ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe,
his people for to take:
His heritage whom he doth chuſe,
he will no time forſake.
15 Untill that iudgement be decreed,
to iuſtice to conuart:
That all may follow hir with ſpeed,
that are of vpright heart.
16 But who vpon my part ſhall ſtand
againſt the curſed traine?
Or who ſhall rid me from their hands,
that wicked workes maintaine?
17 Except the Lord had bin mine aid,
mine enmies to expell:

My ſoule and life had now bin laid
almoſt as low as hell.
18 When I did ſay my foot did ſlide,
and I am like to fall:
Thy goodneſſe Lord did ſo prouide,
to ſtay me vp withall.

19 When with my ſelfe I muſed much,
and could no comfort find:
Then Lord, thy goodneſſe did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelfe, and draw
with wicked men to ſit:
Which with pretence in ſteed of law,
much miſchiefe do commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife
to ſhed the guiltleſſe blood.
22 But yet the Lord he is to me
a ſtrong defence or locke:
He is my God, to whom I flee,
he is my ſtreng h and rocke.

23 And he ſhall cauſe their miſchiefe all
themſelues for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. XCv. I. H.

¶ An earneſt exhortation to praiſe God for the gouernment of the world, and election of his church to eſchew the rebellion of the old fathers, who tempted God in the wilderneſſe, and therefore entred not the land of promiſe.

O Come let vs lift vp our voice,
and ſing vnto the Lord:
{ Sing this to the tune of the lxxvij. pſ }

In him our rock of health reioice
let vs with one accord.
2 Yea let vs come before his face,
to giue him thankes and praise:
In singing psalmes vnto his grace,
let vs be glad alwaies.

3 For why? the Lord he is no doubt,
a great and mightie God:
A king aboue all Gods throughout,
in all the world abroad.
4 The secrets of the earth so deepe,
and corners of the land:
The tops of hils that are so steepe,
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praise the Lord,
before him let vs fall:
And kneele to him with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his folke, he doth vs feed,
his sheepe, and he our guide.
8 To day if ye his voice will heare,
then harden not your heart:
As ye with grutching many a yeare
prouokt me in desert.

9 Whereas your fathers tempted me,
my power for to proue:

My wondrous workes when they did see,
yet still they did me moue.
10 Twise twentie yeares they did me greeue,
and I to them did say:
They erre in heart and not beleeue,
they haue not knowne my way.

11 Wherfore I sware, whē that my wrath
was kindled in my brest:
That they should neuer tread the path
to enter in my rest.

Cantate Domino. Psal. XCvj. I. H.

¶ An exhortation both to the Iewes and Gentils to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.

SIng ye with praise vnto the Lord,
new songs of ioy and myrth:
Sing vnto him with one accord,
all people on the earth.
2 Yea sing vnto the Lord, I say,
praise ye his holy name:
Declare and shew from day to day
saluation by the same.

{ Sing this to the tune of the lxxvij. ps. }

3 Among the heathen eke declare
his honor round about:
To shew his wonders do not spare
in all the world throughout.
4 For why? the Lord is much of might,
and worthie praise alway:
And he is to be dread of right
aboue all Gods, I say.

5 For all the Gods of heathen folke
are Idols that will fade:

But yet our God he is the Lord,
that hath the heauens made.
6 All praise and honor eke do dwell
for aie before his face:
Both power and might likewise excell
within his holy place.

7 Ascribe vnto the Lord alway,
ye people of the world:
All might and worship eke I say,
ascribe vnto the Lord.
8 Ascribe vnto the Lord also
the glorie of his name:
And eke vnto his courts do go,
with gifts vnto the same.

¶ The third part.

9 Fall downe and worship ye the Lord,
within his temple bright.
Let al the people of the world
be feareful at his sight.
10 Tel al the world, be not agast,
the Lord doth raign aboue:
Yea he hath set the earth so fast,
that it did neuer moue.

11 And that it is the Lord alone,
that rules with Princely might:
To iudge the nations euerie one
with equitie and right.
12 The heauens shall great ioy begin,
the earth eke shall reioice:
The sea with all that is therein,
shall shout and make a noise.

13 The field shall ioy, and euerie thing
that springeth of the earth:

The wood and euerie tree shall sing,
with gladnesse and with mirth.
14 Before the presence of the Lord,
and comming of his might:
When he shall iustly iudge the world,
and rule his folke with right.

Dominus reg. Psal. XCvij. I.H.

¶ Dauid exhorteth all to reioice for the comming of the kingdome of Christ, dreadfull to the rebels and Idolaters, and ioyfull to the iust, whom he exhorteth to innocencie, to reioycing and thankesgiuing.

The Lord doth raign, whereat the earth
may ioy with pleasant voice: { Sing this to the tune of the Ciij. ps. }
And eke the Iles with ioyfull mirth
may triumph and reioice.
2 Both clouds and darknesse eke do dwell,
and round about him beat:
Yea right and iustice euer dwell,
and bide about his seat.

3 Yea fire and heat at once do run,
and go before his face:
Which shall his foes and ennies burn
abroad in euerie place.
4 His lightnings eke full bright did blase,
and to the world appeare:
Whereat the earth did looke and gase,
with dread and deadly feare.

5 The hils like wax did melt, in sight
and presence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heauens eke declare and show
his iustice foorth abroad:

That

That all the world may see and know
the glorie of our God.

7 Confusion sure shall come to such,
as worship Idols vaine:
And eke to those that glorie much
dum pictures to maintaine.

8 For all the Idols of the world,
which they as Gods do call:
Shall feele the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heare this thing,
and Juda shall reioice:
For at thy iudgement they shall sing,
and make a pleasant noise.

10 That thou, O Lord, art set on hie,
in all the earth abroad:
And art exalted wondrously,
aboue ech other God.

11 All ye that loue the Lord do this,
hate all things that is ill:
For he doth keepe the soules of his,
from such as would him spill.

12 And light doth spring vp to the iust,
with pleasure for his part:
Great ioy with gladnesse, mirth and lust,
to them of vpright hart.

13 Ye righteous in the Lord reioice,
his holinesse proclame:
Be thankfull eke with hart and voice,
and mindfull of the same.

Cantate Domino. Psal. XCviij. I. H.

¶ An earnest exhortation to all creatures, to praise the Lord, for his power mercie, and fidelitie in his promise by Christ, by whom he hath communicated his saluation to all nations.

Sing this to the tune of the xcv. pſ.

O Sing ye now vnto the Lord,
a new and pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
2 With his right hand full worthily,
he doth his foes deuour:
And get himſelfe the victorie,
with his owne arme and power.

3 The Lord doth make the people know
his ſauing health and might:
The Lord doth eke his iuſtice ſhow
in all the heathens ſight.
4 His grace and truth to Iſraell
in mind he doth record:
That all the earth hath ſeene right well
the goodneſſe of the Lord.

5 Be glad in him with ioyfull voice,
all people on the earth:
Giue thanks to God, ſing and reioice
to him with ioy and mirth.
6 Vpon the Harpe vnto him ſing,
giue thankes to him with pſalmes:
Reioice before the Lord our king,
with trumpets and with ſhames.

7 Yea let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioice their fils,
and clap their hands apace:
And eke the mountaines and the hils,
before the Lord his face.

6 For he shall come to iudge and trie
the world and euerie wight:
And rule the people mightily
with iustice and with right.

Dominus regnauit. Psal. XCix. I. H.

The commendeth the power, equitie and excellencie of the kingdome of God by Christ, ouer the Iewes and Gentiles, prouoking them to magnifie the same and to feare the Lord as the ancient fathers, Moses, Aaron and Samuel, who calling vpon God were heard in their prayers.

Sing this to the tune of the Ciij. ps.

THe Lord doth raigne, although at it
the people rage full sore:
Yea he on Cherubins doth sit,
though all the world would roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie name,
for it is fearefull sure:
And let them magnifie the same,
that holy is and pure.
4 The princely power of our king
doth loue iudgement and right:
Thou rightly rulest euerie thing
in Iacob, through thy might.

5 To praise the Lord our God deuise,
all honor to him doo:
His footstoole worship ye likewise,
for he is holy too.
6 Moses, Aaron and Samuell,
as priests on him do call:
When they did pray he heard them well,
and gaue them answere all.

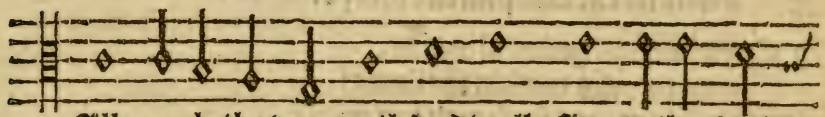
7 Within

7 Within the cloud to them he spake,
then did they labour still,
To keepe such lawes as he did make,
and pointed them vntill.
8 O Lord our God, thou didst them heare,
and answerdst them againe:
Thy mercie did on them appeare,
their deeds didst not maintaine.

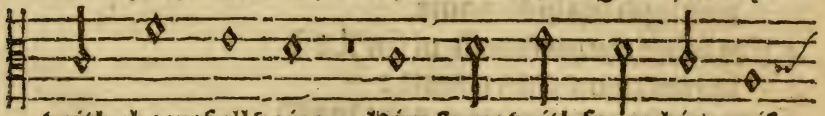
9 O laud and praise our God and Lord,
within his holy hill:
For why? our God throughout the world,
is holy euer still.

2. Iubilate Deo omnis. Psal. C.

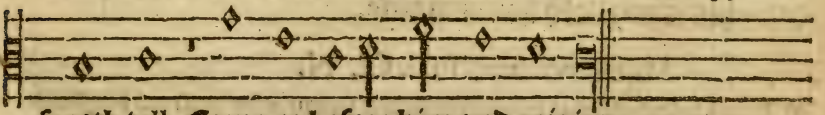
¶ He exhorteth all men to serue the Lord, who hath made vs to enter into his courts and assemblies to praise his name.



1 All people that on earth do dwell, sing to the Lord



with cheerefull voice. 2 Him serue with feare, his praise



foorth tell, Come ye before him and reioice.

3 The Lord ye know is God in deed,
without our aid he did vs make:
We are his flocke he doth vs feed,
and for his sheepe he doth vs take.
4 O enter then his gates with praise,
approch with ioy his courts vnto:

Praise, laud, and blesse his name alwaies
for it is seemely so to do.

5 For why? the Lord our God is good,
his mercie is for euer sure:
His truth at all times firmely stood,
and shall from age to age indure.

An other of the same.

IN God the Lord be glad and light,
praise him throughout the earth:
Serue him, and come before his sight,
with singing and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our selues, for we are his
owne flocke and pasture sheepe.

3 O go into his gates alwaies,
giue thanks within the same:
Within his courts set foorth his praise,
and laud his holie name.
4 For why? the goodnesse of the Lord
for euermore doth raigne:
From age to age throughout the world
his truth doth still remaine.

Misericordiam. Psal. Cj. N.

C Dauid describeth what gouernment he will obserue in his house and kingdome, by rooting out the wicked, and cherishing the godly persons.

IMercie will and iudgement sing, { Sing this to the tune of the lxxxj. ps. }
O Lord God, vnto thee:
2 And wiselie do in perfect way,
vntill thou come to mee.
And in the midst of my house walke,
in pureneſſe of my spirit:

3 And

3 And I no kind of wicked thing
will ſet before my ſight.
I hate their worke that fall away,
it ſhall not cleaue to me:
4 From me ſhall part the froward heart,
none euill will I ſee.
5 Him will I ſtroy, that ſlandereth
his neighbour priuily:
The loftie heart I can not beare,
nor him that looketh hie.
6 Mine eies ſhalbe on them within
the land that faithfull be:
In perfect way who worketh, ſhall
be ſeruant vnto me.
7 I will no guilefull perſon haue
within my houſe to dwell:
And in my preſence he ſhall not
remaine that lies doth tell.
8 Betimes I will deſtroy euen all
the wicked of the land:
That I may from Gods citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. N.

¶ It ſeemeth that this praier was appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the church, whereof followeth the praiſe of God to be publiſhed vnto all poſterities. The conuerſion of the Gentils and ſtabilitie of the Church.

O Heare my praier Lord, and let
my crie come vnto thee:
2 In time of trouble do not hide
thy face away from me.
Incline thine eares to me, make haſt
to heare me when I call:

{Sing this to the tune of the lxiij. pſ.}

3 For

3 For as the ſmoke doth fade, ſo do
my daies conſume and fall.

4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I
forget to eat my bread.
5 By reaſon of my groning voice,
my bones cleaue to my ſkin:
6 As Pellican of wilderneſſe,
ſuch caſe now am I in.

And as an Owle in deſert is,
lo, I am ſuch a one:
7 I watch, and as a Sparrow on
the houſe top am alone.
8 Lo, daily in reprochfull wiſe
mine enmies do me ſcorne:
And they that do againſt me rage,
againſt me they haue ſworne.

9 Surely with aſhes as with bread,
my hunger I haue fild:
And mingled haue my drinke with teares,
that from mine eies haue ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath and thy diſdaine:
For thou haſt lifted me aloft,
and caſt me downe againe.

11 The daies wherein I paſſe my life,
are like the fleeting ſhade:
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou, O Lord, for euer doſt
remaine in ſteadie place:

And thy remembrance euer doth
abide from race to race.

☞ The second part.

13 Thou wilt arise, and mercie thou
to Sion wilt extend:
The time of mercie, now the time
foreset is come to end.
14 For euen in the stones thereof
thy seruants do delite:
And on the dust thereof they haue
compassion in their spite.
15 Then shall the heathen people feare
the Lords most holie name:
And all the kings on earth shall dread
thy glorie and thy fame.
16 Then when the Lord the mightie God,
againe shall Sion reare:
And then when he most nobly in
his glorie shall appeare.
17 To praier of the desolate
when he himselfe shall bend:
When he shall not disdaine vnto
their praiers to attend.
18 This shall be written, for the age
that after shall succeed:
The people yet vncreated
the Lords renowne shall spread.
19 For he from his hie sanctuarie
hath looked downe below:
And out of heauen hath the Lord
beheld the earth also.
20 That of the mourning captiue he
might heare the wofull crie:

And

And that he might deliuer thoſe
that damned are to die.

21 That they in Sion may declare
the Lords moſt holy name:
And in Jeruſalem ſet foorth
the praiſes of the ſame.
22 Then when the people of the land,
and kingdoms with accord,
Shall be aſſembled, for to do
their ſeruice to the Lord.

¶ The third part.

23 My former force of ſtrength he hath
abated in the way:
And ſhorter he did cut my daies,
thus I therefore did ſay.
24 My God, in midſt of all my daies,
now take me not away:
Thy yeares indure eternally,
from age to age for aie.

25 Thou the foundations of the earth
before all times haſt laid:
And Lord, the heauens are the worke
which thine owne hands haue made
26 Yea they ſhall periſh and decay,
but thou ſhalt tarrie ſtill:
And they ſhall all in time waxe old,
euen as a garment will.

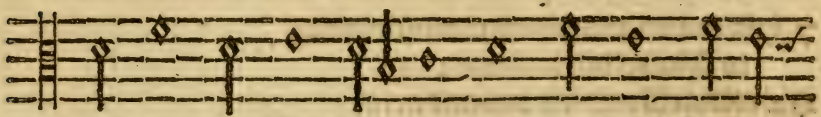
Thou as a garment ſhalt them change,
and changed ſhall they be:
27 But thou doſt ſtill abide the ſame,
thy yeares do neuer flee.
28 The children of thy ſeruants ſhall
continually indure:

And

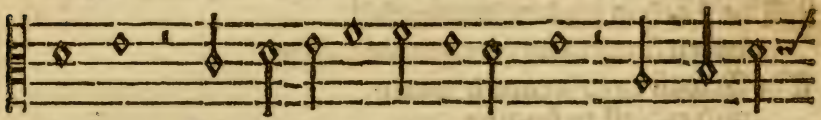
And in thy ſight their happy ſeed
for euer ſhall ſtand ſure.

1. Benedic anima. Pſal. Ciij. T. S.

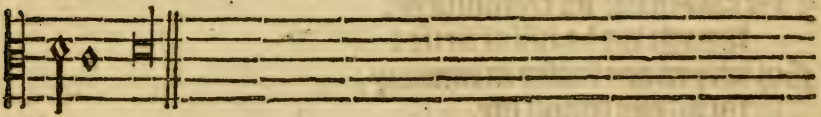
¶ The prophet prouoketh men and angels, and all creatures to praiſe the Lord for his fatherly mercies, in deliuerance of his people from euils, in his prouidence ouer all things, and in preſeruation of the faithfull.



1. My ſoule giue laud vnto the Lord, my ſpirit ſhall do



the ſame: And all the ſecrets of my heart, praiſe ye his



holy name.

2 Giue thanks to God for all his gifts,
ſhew not thy ſelfe vnkind:
And ſuffer not his benefits
to ſlip out of thy mind.

3 That gaue the pardon for thy faults,
and thee reſtord againe:
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.

4 That did redeeme thy life from death,
from which thou couldſt not flee:
His mercie and compaſſion both
he did extend to thee.

5 That fild with goodneſſe thy deſire,
and did prolong thy youth:

Like as the eagle caſts hir bill,
whereby hir age renueth.
6 The Lord with iuſtice doth repay
all ſuch as be oppreſt:
So that their ſuffrings and their wrongs
are turned to the beſt.

7 His waies and his commandements
to Moſes did he ſhow:
His counſels and his valiant acts,
the Iſraelits did know.
8 The Lord is kind and mercifull,
when ſinners do him greeue:
The ſloweſt to conceaue a wrath,
and rediеſt to forgiue.

9 He chides not vs continually,
though we be full of ſtrife:
Nor keepes our faults in memory,
for all our ſinfull life.
10 Nor yet according to our ſins,
the Lord doth vs regard:
Nor after our iniquities,
he doth vs not reward.

11 But as the ſpace is wondrous great
twixt earth and heauen aboue:
So is his goodneſſe much more large
to them that do him loue.
12 God doth remoue our ſins from vs,
and our offenſes all:
As far as is the ſun riſing
full diſtant from his fall.

¶ The ſecond part.

13 And looke what pitie parents deare
vnto their children beare:

Like pitie beares the Lord to ſuch
as worſhip him in feare.
14 The Lord that made vs, knowth our ſhape,
our mold and faſhion iuſt:
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay:
Or like the floure right faire in in field,
that fades full ſoone away.
16 Whoſe gloſſe and beautie, ſtormy winds
do vtterlie diſgrace:
And makes, that after their aſſaults
ſuch bloſſoms haue no place.

17 But yet the goodneſſe of the Lord
with his ſhall euer ſtand:
Their childrens childrẽ do receiue
his righteouſneſſe at hand.
18 I meane which keepe his couenant,
with all their whole deſire:
And not forget to do the thing
that he doth them require.

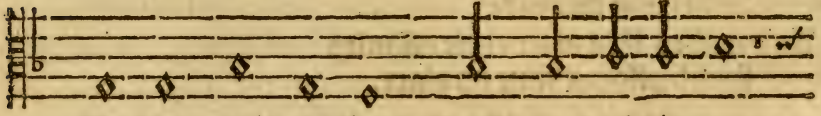
19 The heauens high are made the ſeat
and footſtoole of the Lord:
And by his power imperiall
he gouerns all the world.
20 Ye angels which are great in power,
praiſe ye and bleſſe the Lord:
Which to obey and do his will,
immediatly accord.

21 Ye noble hoſts and miniſters,
ceaſe not to laud him ſtill:

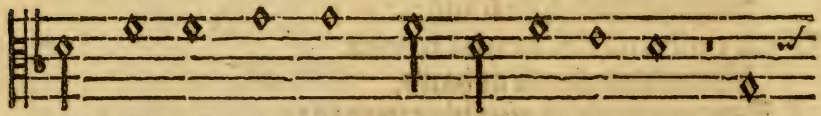
Which redie are to execute
his pleaſure and his will.
22 Yea all his workes in euery place,
praiſe ye his holy name:
My heart, my mind, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic anima. Pſal. Ciiij. W. K.

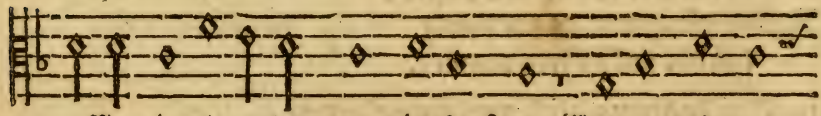
¶ A thankſgiuing for the creation of the world, and gouernance of the ſame by his maruellous prouidence. Alſo a praier againſt the wicked, who are the occaſion that God diminiſheth his bleſſings.



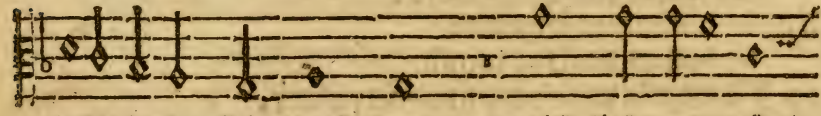
1. My ſoule praiſe the Lord, ſpeake good of his name:



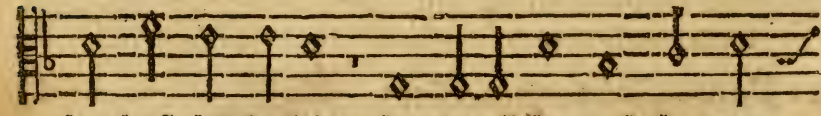
O Lord our great God, how doſt thou appeare, So



paſſing in glory that great is thy fame? Honor and ma-

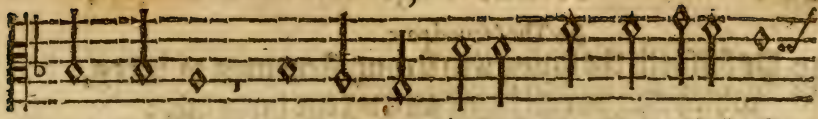


ieſtie in thee ſhine moſt cleare. 2. With light as a robe

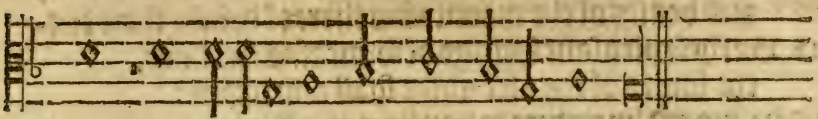


thou haſt thee beclad, Whereby all the earth thy great-

neſſe



neſſe may ſee. The heauens in ſuch ſort thou alſo haſt



ſpread, that it to a curtaine compared may be.

3 His chamber beams lie in the clouds full ſure,
which as a chariot are made him to beare:
And there with much ſwiftneſſe his courſe doth indure,
Upon the wings riding of wind in the aire.
4 He maketh his ſpirits as heralds to go,
and lightnings to ſerue we ſee alſo preſt:
His will to accompliſh they run to and fro,
to ſaue or conſume things as ſeemeth him beſt.

5 He groundeth the earth ſo firmly and faſt,
that it once to moue none ſhall haue ſuch power:
6 The deepe a faire couering for it made thou haſt,
which by his owne nature the hils would deuour.
7 But at thy rebuke the waters do flee,
and ſo giue due place thy word to obay:
At thy voice of thunder ſo fearefull they bee,
that in their great raging they haſt ſoone away.

8 The mountains full hie they then vp aſcend,
if thou do but ſpeake thy word they fulfill:
So likewiſe the vallies moſt quickly deſcend,
where thou them appointeſt remaine do they ſtill.
9 Their bonds thou haſt ſet how far they ſhall run,
ſo as in their rage not that paſſe they can:
For God hath appointed they ſhall not returne,
the earth to deſtroy more, which made was for man.

The ſecond part.

10 He ſendeth the ſpringes to ſtrong ſtreames or lakes,
which run do full ſwift among the huge hils:
11 Where both the wild aſſes their thirſt oft times ſlakes,
and beaſts of the mountains thereof drinke their fils.
12 By theſe pleaſant ſpringes of fountains full faire,
the foules of the aire abide ſhall and dwell:
Who moued by nature to hop here and there,
among the greene branches their ſongs ſhall excell.

13 The mountains to moiſt the clouds he doth vſe,
the earth with his woorks are wholy repleat:
14 So as the brute cattell he doth not refuſe,
but graſſe doth prouide them, & hearbe for mans meat.
15 Yea bread, wine and oile, he made for mans ſake,
his face to refreſh, and hart to make ſtrong:
16 The Cedars of Liban this great God did make,
which trees he doth nouriſh, that grow vp ſo long.

17 In thoſe many birds build, and make there their neſt,
in firre trees the Stoorks remaine and abide:
18 The high hils are ſuccours for wild gotes to reſt,
and eke the rocks ſtony for conies to hide.
19 The moone then is ſet hir ſeaſons to run,
the daies from the nights thereby to diſcerne:
And by the deſcending alſo of the ſun,
the cold from heat alway thereby we do learne.

20 When darkneſſe doth come by Gods will and power,
then creepe forth do all the beaſts of the wood:
21 The Lions range roring their pray to deuour,
but yet it is thou, Lord, which giueſt them food.
22 As ſoone as the ſunne is vp, they retire,
to couch in their dens then are they full faine:
23 That man to his woorke may, as right doth require,
till night come and call him to take reſt againe.

¶ The

¶ The third part.

24 How sundrie, O Lord, are all thy workes found,
with wisdome full great they are indeed wrought:
So that the whole world of thy praise doth sound,
and as for thy riches they passe all mens thought.
25 So is the great sea which large is and brode,
where things that creepe swarme, & beasts of ech sort:
26 There both mightie ships saile, and some lie at rode,
the Whale huge and monstrous there also doth sport.

27 All things on thee wait, thou dost them releeue,
and thou in due time full well dost them feed:
28 Now when it doth please thee the same so to giue,
they gather full gladly those things which they need.
Thou openest thy hand, and they find such grace,
that they with good things are filled we see:
29 But sore are they troubled if thou turne thy face,
for if thou their breath take, vile dust then they be.

30 Againe, when thy spirit from thee doth proceed,
all things to appoint, and what shall insue:
There are they created as thou hast decreed,
and dost by thy goodnesse the drie earth renue.
31 The praise of the Lord for euer shall last,
who may in his workes by right well reioice:
32 His looke can the earth make to tremble full fast.
and likewise the mountains to smoke at his voice.

33 To this Lord and God sing will I alwaies,
so long as I liue, my God praise will I:
34 Then am I most certeine my words shall him please,
I will reioice in him, to him will I crie.
35 The sinners, O Lord, consume in thine ire,
and eke the peruers, them root out with shame:
But as for my soule, now let it still desire,
and say with the faithfull, praise ye the Lords name.

Confitemini

Confitemini Dom. Psal. Cv. N.

☞ He praiseth the singular goodnesse of God, for choosing a peculiar people to himselfe, neuer ceasing to do them good euen for his promise sake.

GIue praises vnto God the Lord,
and call vpon his name:
Among the people eke declare
his workes, to spread his fame.
2 Sing ye vnto the Lord, I say,
and sing vnto him praise:
And talke of all the wondrous workes
that he hath wrought alwaies.

{ Sing this as the lamentation of a sinner. }

3 In honour of his holy name,
reioice with one accord:
And let the heart also reioice
of them that seeke the Lord.
4 Seeke ye the Lord, & seeke the strength
of his eternall might:
And seeke his face continually,
and presence of his sight.

5 The wondrous workes that he hath done,
keepe still in mindfull hart:
Ne let the iudgements of his mouth
out of your mind depart.
6 Ye that of faithfull Abraham
his seruants are the seed:
Ye his elect, the children that
of Iacob doth proceed.

7 For he, he onely is, I say,
the mighty Lord our God:
And his most rightfull iudgements are
through all the earth abrode.

8 His

8 His promise and his couenant
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

¶ The second part.

9 The couenant which he hath made
with Abraham long ago:
And faithfull oth which he hath sworne
to Isaac also.
10 And did confirme the same for law,
that Jacob should obaie:
And for eternall couenant
to Israell for aie.

11 When thus he said, lo, I to you
all Canaan land will giue:
The lot of your inheritance,
wherein your seed shall liue.
12 Although the number at that time
did very small appeare:
Yea very small, and in the land
they then but strangers were.

13 While yet they walkt from land to land,
without a sure abode:
And while from sundrie kingdoms they
did wander all abrode.
14 And wrong at no oppressors hand
he suffred them to take:
But euen the great and mightie kings
reproued for their sake.

15 And thus he said, touch ye not those
that mine annointed be:
Ne do the prophets any harme,
that do pertaine to me.

16 He calde a dearth vpon th e land,
of bread he ſtroid the ſtoze:
But he againſt their time of need,
had ſent a man befoze.

¶ The third part.

17 Euen Joſeph which had once beene ſold
to liue a ſlaue in wo:
18 Whoſe feet they hurt in ſtocks, whoſe ſoule
the yron pearſt alſo.
19 Untill the time came when his cauſe
was knowne apparantly:
The mighty woꝛd of God the Loꝛd
his faultleſſe truth did try.
20 The king ſent and deliuered him
from pꝛiſon where he was:
The ruler of the people then
did freely let him pas.
21 And ouer all his houſe he made
him Loꝛd to beare the ſway:
And of his ſubſtance him to haue
the rule and all the ſtay.
22 That he might to his will inſtruct
the pꝛinces of his land:
And wiſdoms loze his ancient men
might teach to vnderſtand.
23 Then into the Egyptian land
came Iſraell alſo:
And Jacob in the land of Ham
did liue a ſtranger tho.
24 His people he exceedingly
in number made to flow:
And ouer all their enimies
in ſtrength he made them grow.

25 Whoſe

25 Whose hart he turnd, that they with hate
his people did intreat:
And did his seruants wrongfully
abuse with false deceit.

¶ The fourth part.

26 His faithfull seruant Moses then,
and Aaron whom he chose:
He did command to go to them,
his message to disclose.
27 The wondrous message of his signs
among them they did show:
And wonders in the land of Ham
then did they worke also.

28 Darknesse he sent and made it darke,
in steed of brighter day:
And vnto his commission
they did not disobay.
29 He turnd their waters into bloud,
he did their fishes slay:
30 Their land brought frogs euen in the place
where their king Pharao lay.

31 He spake, and at his voice there came
great swarms of noisome flies:
And all the quarters of their land
were fild with crauling lice.
32 He gaue them cold and stony haile,
in steed of milder raine:
And fiery flames within their land
he sent vnto their paine.

33 He smot their vines, and all their trees
whereon their figs did grow:
And all the trees within their coasts,
downe did he ouerthrow.

34 He spake, then caterpillers did
and grashoppers abound:
35 Which eat the grasse in all their land,
and frute of all their ground.

¶ The fift part.

36 The first begotten in their land
eke deadly did he smite:
Yea the beginning and first frute
of all their strength and might.
37 With gold and siluer he them brought
from Egypt land to passe:
And in the number of the tribes,
no feeble one there was.
38 Egypt was glad and ioyfull then,
when they did thense depart:
For terror and the feare of them
was falne into their hart.
39 To shroud them from the parching heat,
a cloud he did display:
And fire he sent to giue them light,
when night had hid the day.
40 They asked, and he caused quailes
to raine at their request:
And fullie with the bread of heauen
their hunger he repressed.
41 He opened them the stonie rocke,
and water gushed out:
And in the drie and parched grounds,
like riuers ran about.
42 For of his holie couenant
aie mindfull was he tho:
Which to his seruant Abraham
he plighted long ago.

43 He

43 He brought his people forth with mirth,
and his elect with ioy:
Out of the cruell land, where they
had liued in great annoy.

44 And of the heathen men he gaue
to them the frutefull lands:
The labours of the people eke
they tooke into their hands.
45 That they his holy ſtatutes might
obſerue for euermore:
And faithfully obey his lawes,
praiſe ye the Lord therefore.

Confitemini domino. Pſal. Cvi. N.

¶ The people diſperſed vnder Antiochus, do magnifie the goodnes of God among the repentant, and pray to be gathered from among the heathen, that they may praiſe his name.

P Raiſe ye the Lord, for he is good, {Sing this to the tune of the Ciij. pſa.}
his mercy dures for ay:
2 Who can expreſſe his noble acts,
or all his praiſe diſplay?
3 They bleſſed are that iudgement keepe,
and iuſtly do alway:
4 With fauour of thy people, Lord,
remember me, I pray.

5 And with thy ſauing health, O Lord,
vouchſafe to viſit mee:
That I the great felicitie
of thine elect may ſee.
And with thy peoples ioy, I may
a ioyfull mind poſſeſſe:
And may with thine inheritance
a glorieng heart expreſſe.

6 Both we and eke our fathers all,
haue ſinned euery one:
We haue committed wickednesſe,
and lewdly we haue done.
7 The wonders great which thou, O Lord
haſt done in Egypt land:
Our fathers though they ſaw them all,
yet did not vnderſtand.

Nor they thy mercies multitude
did keepe in thankfull mind:
But at the ſea, yea the red ſea,
rebelled moſt vnkind.
8 Neuertheleſſe he ſaued them
for honour of his name:
That he might make his power knowne,
and ſpread abrode with fame.

9 The red ſea he did then rebuke,
and forthwith it was dride:
And as in wilderneſſe, ſo through
the deepe he did them guide.
10 He ſaued them from the cruell hand
of their deſpitefull foe:
And from the ennmies hand he did
deliuer them alſo.

¶ The ſecond part.

11 The waters their oppreſſors whelmd,
not one was left aliue:
12 Then they beleeued his words, & praiſe
in ſong they did him giue.
13 But by and by vnthankfully
his works they cleane forgat:
And for his counſell and his will
they did neglect to wait.

14 But

14 But lusted in the wilderneſſe,
with fond and greedy luſt:
And in the deſert tempted God,
the ſtay of all their truſt.
15 And in their wanton minds deſire
he ſuffred them to haue:
But waſting leaneſſe therewithall
into their ſoule he gaue.

16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron the holy of the Lord,
ſo did they enuie much.
17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company
did couer in that houre.

18 In their aſſembly kindled was,
the hote conſuming fire:
And waſting flames did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll calfe did frame:
And there the molten image they
did worſhip of the ſame.

20 Into the likeneſſe of a calfe,
that feedeth on the graſſe:
Thus they their glorie turnd, and all
their honor did deface.
21 And God their onelie ſauiour
vnkindly they forgot:
Which many great and mightie things
in Egypt land had wrought.

¶ The

22 And in the land of Ham, for them
most wondrous works had done:
And by the red ſea dreadfull things,
performed long agon.
23 Therefore for their ſo ſhewing them
forgetfull and vnkind:
To bring deſtruction on them all
he purpoſde in his mind.
Had not his choſen Moſes ſtood
before him in the breake,
To turne his wrath, leaſt he on them
with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land,
that he behight to giue:
Yea and the words that he had ſpoke,
they did no whit beleeue.
25 But in their tents with grudging hart
they wickedly repind:
Nor to the voice of God the Lord
they gaue an harkening mind.
26 Therefore againſt them lifted he
his ſtrong reuenging hand:
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.
27 And to deſtroy their ſeed among
the nations with his rod:
And through the countries of the world
to ſcatter them abrode.
28 To Baall Peor then they did
adioine themſelues alſo:
And eat the offrings of the dead,
ſo they forſooke him tho.

29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke.
30 But Phineas stood vp with zeale,
the sinners vile to slay:
And iudgement he did execute,
and then the plague did stay.

¶ The fourth part.

31 It was imputed vnto him
for righteousnesse that day:
And from thencefoorth so counted is,
from race to race for ay.
32 At waters eke of Meribah,
they did him angrie make:
Yea so far foorth, that Moses was
then punisht for their sake.

33 Because they vext his spirit so sore,
that in impatient heat,
His lips spake vnaduisedly,
his feuer was so great.
34 Nor as the Lord commanded them,
they slew the people tho:
35 But were among the Heathen mixt,
and learnd their workes also.

36 And did their idols serue, which were
their ruine and decay:
37 To fiends, their sons & daughters they
did offer vp and slay.
38 Yea with vnkindly murdering knife,
the guiltlesse bloud they spilt:
Yea their owne sonnes & daughters bloud,
without all cause of gilt.

Whom they to Canaan Idols then
offred with wicked hand:
And so with bloud of innocents,
defiled was the land.
39 Thus were they steined with the workes
of their owne filthie way:
And with their owne inuentions
a whoring they did stray.

40 Therefore against his people was
the Lords wrath kindled sore:
And euen his owne inheritance
therefore he did abhorre.
41 Into the hands of Heathen men
he gaue them for a pray:
And made their foes their Lords, who they
were forced to obay.

¶ The fift part.

42 Yea and their hatefull enimies
oppressed them in the land:
And they were humbly made to stoupe,
as subiects to their hand.
43 Full often times from thrall had he
deliuered them before:
But with their counsels, they to wrath
prouokt him euermore.

Therefore they by their wickednesse,
were brought full low to lie:
44 Yet when he saw them in distresse,
he harkned to their crie.
45 He cald to mind his couenant,
which he to them had swore:
And by his mercies multitude,
repented him therefore.

46 And fauour he them made to find,
before the ſight of thoſe,
That led them captiues from their land,
when earſt they were their foes.
47 Saue vs, O Lord, that art our God,
ſaue vs, O Lord, we pray:
And from among the Heathen folke,
Lord gather vs away.

That we may ſpread the noble p[r]aiſe
of thy moſt holy name:
That we may glorie in thy praiſe,
and ſounding of thy fame.
48 The Lord the God of Iſraell
be bleſt for euermore:
Let all the people ſay Amen,
praiſe ye the Lord therefore.

Confitemini Domino. Pſal. Cvij. W. K.

¶ Dauid exhorteth all that are redæmed by the Lord and gathered vnto him, to giue thankes therefore, who by ſending proſperitie and aduerſitie, bringeth men vnto him. Therefore as the righteous there reioice, ſo ſhall the wicked haue their mouths ſtopped.

GIue thankes vnto the Lord our God, { Sing this to the tune of the C. pſal. }
for gracious is he:
And that his mercie hath no end,
all mortall men may ſee.
2 Such as the Lord redeemed hath,
with thanks ſhould praiſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them foorth of the lands,
that lay ſo far about:
From eaſt to weſt, from north to ſouth,
his hand did find them out.

4 They wandred in the wildernesse,
and straied from the way:
And found no citie where to dwell,
that seruе might for their stay.

5 Whose thirst and hunger was so great,
in these deserts so void:
That faintnesse did them sore assault,
and eke their soules annoid.

6 Then did they cry in their distresse,
vnto the Lord for aid:
Who did remoue their troublous state,
according as they prayd.

7 And by that way which was most right,
he led them like a guide:
That they might to a citie go,
and there also abide.

8 Let men therefore before the Lord
confesse his goodnesse then:
And shew the wonders that he doth
before the sonnes of men.

9 For he the emptie soule sustaind,
whom thirst had made so faint:
The hungry soule with goodnesse fed,
and did them eke acquaint.

10 Such as do dwell in darknesse deepe,
where they of death do wait:
Fast bound to tast such troublous storms,
as iron chains do threat.

☞The second part.

11 For that against the Lords owne words
they sought so to rebell:
Esteeming light his counsell hie,
which doth so farre excell.

12 But

12 But when he humbled them full low,
they then fell downe with griefe:
And none was found so much to helpe,
whereby to get relieue.

13 Then did they crie in their distresse,
vnto the Lord for aid:
Who did remoue their troublous state,
according as they praid.
14 For he from darkneſſe out them brought
and from deaths dreadfull shade:
Bursting with force the yron bands,
which did before them lade.

15 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And shew the wonders that he doth,
before the sonnes of men.
16 For he threw down their gates of brasse
and brake them with strong hand:
Their iron bars he smote in two,
nothing could him withstand.

17 The foolish folke great plagues do feele,
and cannot from them wend:
But heape on more to those they haue,
because they do offend.
18 Their soules so much did loath all meat,
that none they could abide:
Whereby death had them almost caught,
as they full truely tride.

19 Then did they crie in their distresse,
vnto the Lord for aid:
Who did remoue their troublous state,
according as they praid.

20 For he then sent to them his word,
which health did so restore:
And brought thē from those dangers deep,
wherein they were before.

¶ The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then:
And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare:
And speake of all his wondrous works,
with glad and ioyfull cheare.

23 Such as in Ships or brittle barks
into the seas descend:
Their merchandise through fearfull floods
to compasse and to end.

24 Those men are forced to behold,
the Lords works what they bee:
And in the dangerous deepe the same
most maruellous they see.

25 For at his word, the stormie wind
ariseth in a rage:
And stirreth vp the surges so,
as naught can them asswage.

26 Then are they lifted vp so hie,
the clouds they seeme to gaine:
And plunging downe the depth, vntill
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of sense no feele.

28 Then did they crie in their distresse,
vnto the Lord for aid:
Who did remoue their troublous state,
according as they praid.

29 For with his word the Lord doth make
the sturdy storme to cease:
So that the great waues from their rage,
are brought to rest and peace.

30 Then are men glad when rest is come,
which they so much do craue:
And are by him in hauen brought,
which they so fayne would haue.

¶ The fourth part.

31 Let men therfore before the Lord,
confesse his kindenesse then:
And shew the wonders that he doth,
before the sonnes of men.

32 Let them in presence of the folke,
with prayse extoll his name:
And where the elders do conuent,
let them there do the same.

33 For running floudes to dry desertes,
he doth oft chaunge and turne:
And dryeth vp as it were dust,
the springyng well and burne.

34 A fruitefull land with pleasures deckt,
full barren he doth make:
When on their sinnes which dwell therein
he doth iust vengeance take.

35 Agayne the wildernesse full rude,
he maketh fruite to beare:
With pleasaunt springes of water cleare,
though none before were there.

36 Wherein

36 Wherein such hungry soules are set,
as he doth freely chuse:
That they a Citie may them build,
to dwell in for their vse.

37 That they may sow their pleasant land,
and vineyards also plant:
To yeeld them frute of such increase,
as none may seeme to want.
38 They multiply exceedingly,
the Lord doth blesse them so:
Who doth also their brute beasts make
by numbers great to grow.

39 But when the faithfull are low brought
by the oppressors stout:
And minish do through many plagues,
that compasse them about.
40 Then doth he Princes bring to shame,
which did them so oppresse:
And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raised vp,
out of his troubles deepe:
And oft times doth his traine augment,
much like a flock of sheepe.
42 The righteous shall behold his sight,
and also much reioice:
Whereas the wicked and peruerse
with griefe shall stop their voice.

43 But who is wise, that now full well
he may these things record?
For certainely such shall perceiue
the kindnesse of the Lord.

Paratum

Paratum cor. Psal. Cviij. N.

¶ Dauid with heart and voice praiseth the Lord, and assureth himselfe of the promise of God concerning his kingdome ouer Israell, & his power against other nations, who though he seeme to forsake vs for a time, yet he alone in the end will cast downe our enimies.

O God my heart prepared is,
and eke my tong is so:
I will aduance my voice in song,
in giuing praise also.
{ Sing this to the tune of the Ciij. ps. }

2 Awake my viol, and my harp,
sweete melodie to make:
And in the morning I my selfe
right early will awake.

3 By me among the people, Lord,
still praised shalt thou be:
And I among the heathen folke,
will sing, O Lord, to thee.

4 Because thy mercie, Lord, is great,
aboue the heauens hie:
And eke thy truth doth reach the clouds,
within the loftie skie.

5 Aboue the starrie heauens hie,
exalt thy selfe, O God:
And Lord display vpon the earth
thy glorie all abroad.

6 That thy dearely beloued may
be set at libertie:
Helpe, O my God, with thy right hand,
and harken vnto me.

7 God in his holinesse hath spoke,
wherefore my ioyes abound:
Sichem I shall diuide, and mete
the vale of Sucoth ground.

8 And

8 And Gilead shall be mine owne,
Manasses mine shalbe:
My head strength Ephraim, and law
shall Juda geue for me.

9 Moab my washpot, and my shoo
on Edom will I throw:
Upon the land of Palestine,
in triumph will I goe.
10 Who shall into the Citie strong
be guide to conduct me?
Or how by whom to Edom land
conueied shall I be?

11 Is it not thou (O God) which late
hadst vs forsaken quite?
And thou (O Lord) which with our hoast,
didst not go forth to fight?
12 Geue vs (O Lord) thy sauing ayde,
when troubles do assaile:
For all the helpe of man is vayne,
and can no whit auaile.

13 Through God we shall do valiant acts,
and worthie of renowne:
He shall subdue our enimies,
yea he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

¶ Dauid being falsely accused by Saules flatterers, praieth God to helpe him to destroy his enimies, who represent Judas the traitor vnto Jesus Christ, and all like enimies of the children of God.

IN speechles silence, do not hold, O God, my tong alwaies:
O God, euen thou I say, that art the God of all my praise.
2 The wicked mouth and guilful mouth on me disclosed be:
And they with false and lying tong haue spoken vnto me.

3 They

3 They did beset me round about, with words of hateful spight
Without all cause of my desert, against me did they fight.
4 For my good will they were my foes, but then gan I to pray:
5 My good with ill, my friendlinesse with hate they did repay.

6 Set thou the wicked ouer him, to haue the vpper hand:
At his right hand eke suffer thou his hatefull foe to stand.
7 When he is iudged, let him then condemned be therein:
And let the praier that he makes be turned into sin.

8 Few be his daies, his charge also let them an other take:
9 His children let be fatherlesse, his wife a widow make.
10 Let his offspring be vagabonds, to beg & seeke their bread:
Wandring out of ỹ wasted place, where erst they haue bin fed.

11 Let couetous extortioner catch all his goods in store:
And let the strangers spoyle the frutes of all his toile before.
12 Let there be none to pitie him, let there be none at all:
That on his children fatherlesse will let their mercy fall.

☞ The second part.

13 And so let his posteritie for euer be destroyd:
Their name out blotted in the age, that after shall succeed.
14 Let not his fathers wickednes frō Gods remembrāce fall:
And let thou not his mothers sinne be done away at all.

15 But in the presence of the Lord let them remayne for ay:
That from the earth their memory he may cut cleane away.
16 Sith mercy he forgat to shew, but did pursue with spite
The troubled man, and sought to slay the wofull harted wight.

17 As he did cursing loue, it shall betide vnto him so:
And as he did not blessing loue, it shall be farre him fro.
18 As he with cursing clad himselfe, so it like water shall
Into his bowels, and like oyle into his bones befall.

19 As garment let it be to him, to couer him for ay:
And as a girdle, wherewith he shall girded be alway.

20 Lo let this same be from the Lord the guerdon of my foe:
Yea and of those that euill speake against my soule also.

21 But thou, O Lord ỹ art my God, deale thou, I say, with me:
After thy name deliuer me, for good thy mercies be.
22 Because in depth of great distresse, I needy am and poore:
And eke within my payned brest, my hart is wounded sore.

¶ The third part.

23 Euen so do I depart away, as doth declining shade:
And as the Grashopper, so I am shaken off and fade. (knees:
24 With fasting long from needfull food, enfeebled are my
And all her fatnesse hath my flesh enforced bene to leese.

25 And I also a vile reproch to them was made to be:
And they that did vpon me looke, did shake their heads at me.
26 But thou, O Lord, that art my God, mine aid & succour be:
According to thy mercie, Lord, saue and deliuer me.

27 And they shal know therby ỹ this, Lord, is thy mightie hād:
And that thou, thou hast done it Lord, so shal they vnderstand.
28 Although they curse w̄ spite, yet ỹ shalt blesse w̄ louing voice:
They shall arise and come to shame, thy seruant shall reioice.

29 Let them be clothed all with shame, that ennies are to me:
And with confusion as a cloke eke couered let them be.
30 But greatly I will w̄ my mouth giue thanks vnto ỹ Lord:
And I among the multitude his praises will record.

31 For he with help at his right hand will stand ỹ poore mā by:
To saue him frō the men that would condemn his soule to dy.

Dixit Dominus. Psal. Cx. N.

¶ Dauid prophesieth of the power and euerlasting kingdome of Christ, and of the Priesthood, which should put an end to the priesthood of Leuie.

THe Lord did say vnto my Lord, sit thou on my right hand:
Til I haue made thy foes a stool, wheron thy feet shal stād.

2 The

2 The Lord ſhall out of Sion ſend the ſcepter of thy might:
Amid thy mortall foes, be thou the ruler in their ſight.

3 And in the day on which thy raign and power they ſhall ſee:
Then hereby free will offrings ſhall thy people offer thee.
Yea with an holie worſhipping then ſhall they offer all: (fall.
Thy birthys dew is the dew that doth from wombe of morning

4 The Lord hath ſworn, & neuer will repent what he doth ſay:
By the order of Melchizedech, thou art a Prieſt for ay.

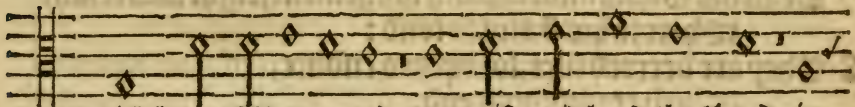
5 The Lord thy God on thy right hand ẏ ſtandeth for thy ſtay:
Shall wound for thee the ſtatlye kings, vpō his wrathful day.

6 The Heathen he ſhall iudge, & fill the place with bodies dead:
And ouer diuers countries, ſhall in ſunder ſmite the head.

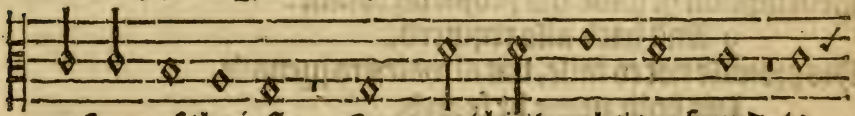
7 And he ſhall drinke out of the brooke, that runneth in ẏ way:
Therefore he ſhall lift vp on hie his royall head that day.

Confitebor tibi. Pſal. Cxj. N.

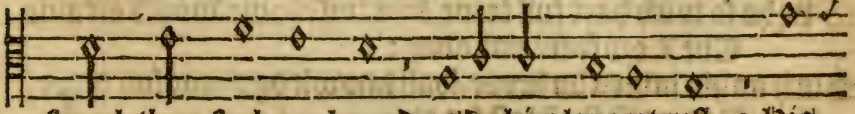
The gineth thanks to the Lord for his merciſull workes towards his church, and declareth wherein true wiſedome and right knowledge conſiſteth.



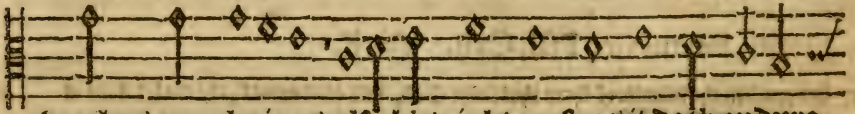
1 With heart I do accord, to praiſe and laud the Lord, in



preſence of the iuſt: 2 For great his workes are found, to

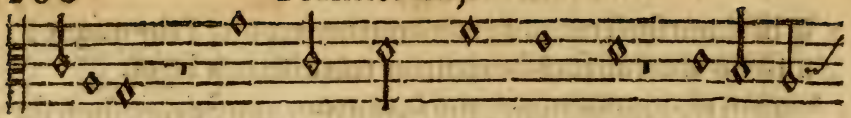


ſearch them ſuch are bound, as do him loue & truſt. 3 His

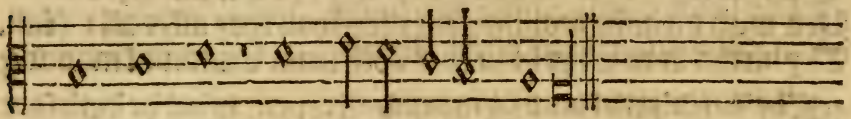


workes are glorious, alſo his righteouſnes it doth endure

for



foꝛ euer. 4 His wondꝛous woꝛks he would we ſtill re-



member ſhould, his mercie faileth neuer.

5 Such as to him loue beare, a poꝛtion full faire
He hath vp foꝛ them laid:
Foꝛ this they ſhall well find, he will them haue in mind,
And keepe them as he ſaid.
6 Foꝛ he did not diſdaine his woꝛks to ſhew them plaine,
By lightnings and by thunders:
When he the heathens land did giue into their hand,
Where they beheld his wonders.

7 Of all his woꝛks inſueth, both iudgement, right and truth,
Whereto his ſtatutes tend:
8 They are decreed ſure, foꝛ euer to endure,
Which equitie doth end.
Redemption he gaue, his people foꝛ to ſaue.
9 And hath alſo required,
His pꝛomiſe not to faile, but alwaies to pꝛeuaile,
His holie name be feared.

10 Who ſo with hart full faine, true wiſedome would attaine,
The Lord feare and obay:
Such as his lawes do keepe, ſhall knowledge haue full deepe,
His pꝛaiſe ſhall laſt foꝛ ay.

Beatus vir. Pſal. Cxij. W. K.

¶ He pꝛaiſeth the felicitie of them that feare God, and condemneth the curſed ſtate of the contemners of God.

The

THe man is bleſt that God doth feare,
And that his lawes doth loue indeed:
2 His ſeed on earth God will vpreare,
And bleſſe ſuch as from him proceed.
3 His houſe with good he will fulfill,
His righteouſneſſe endure ſhall ſtill.

{ Sing this to the tune of the pater noſter }

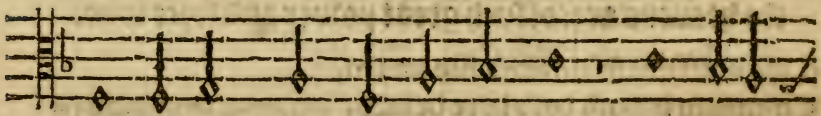
4 Vnto the righteous doth ariſe,
In trouble ioy, in darkneſſe light:
Compaſſion is in his eies,
And mercie alwaies in his ſight.
5 Yea pitie moueth ſuch to lend,
He doth by pitie things expend.

6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is he:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee.
8 His heart is firme, his feare is paſt,
For he ſhall ſee his foes downe caſt.

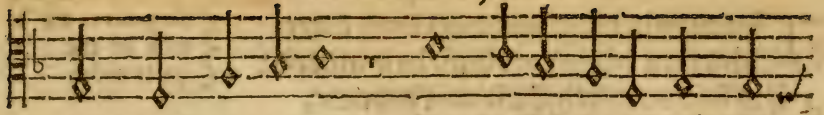
9 He did well for the poore prouide,
His righteouſneſſe ſhall ſtill remaine:
And his eſtate with praiſe abide,
Though that the wicked men diſdaine.
10 Yea gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri. Pſal. Cxiij. W. K.

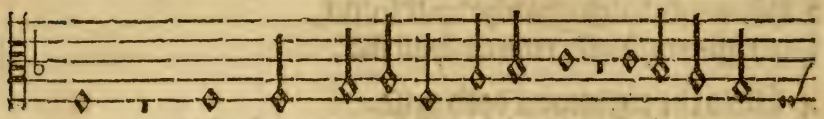
¶ An exhortation to praiſe the Lord for his prouidence, in that, that contrarie to the courſe of nature he worketh in his church.



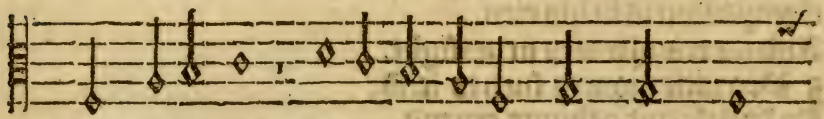
1 Ye Children which do ſerue the Lord, Praiſe ye his



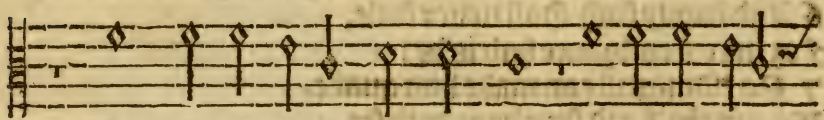
name with one accord. 2 Yea bleſſed be alwaies his



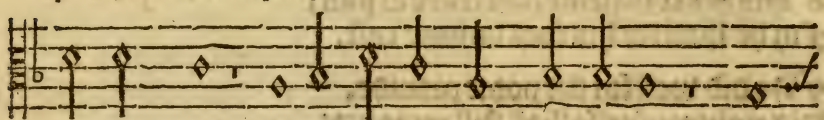
name: 3 Who from the riſing of the ſun, till it returne



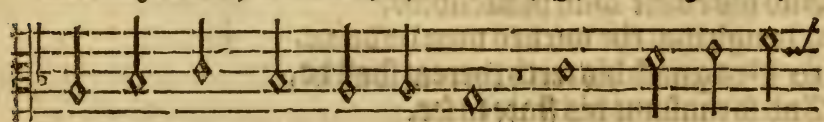
where it begun, Is to be prais'd with great fame.



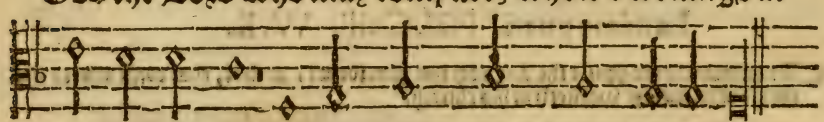
4 The Lord all people doth ſurmount, As for his glory



we may count, Aboue the heauens high to be: 5 With



God the Lord who may compare, whoſe dwellings in



the heauens are? of ſuch great power and force is he.

6 He doth abaſe himſelfe we know,
Things to behold both here below,
and alſo in heauen aboue:

7 The needy out of duſt to draw,
And eke the poore which helpe none ſaw,
his only mercy did him moue.
8 And ſo him ſet in high degree,
With princes of great dignitie,
that rule his people with great fame:
9 The barren he doth make to beare,
And with great ioy hir frute to reare,
therefore praiſe ye his holy name.

In exitu Iſrael. Pſal. Cxiiij. W. W.

¶ Iſraels deliuerie out of Egypt putteth vs in remembrance of Gods great mercies towards his children, and of our vnthankfulneſſe for the ſame.

WHen Iſraell by Gods addreſſe,
from Pharaos land was bent:
And Jacobs houſe the ſtrangers left,
and in the ſame traine went.
2 In Juda God his glory ſhewd,
his holineſſe moſt bright:
So did the Iſraelits declare
his kingdome, power and might.

{ Sing this to the tune of the lxviij. pſ. }

3 The ſea it ſaw, and ſuddenly
as all amaſde did flie:
The roring ſtreames of Jordans floud
reculed backwardly.
4 As rams afraid the mountains ſkipt,
their ſtrength did them forſake:
And as the ſeely trembling lambs,
their tops did beat and ſhake.

5 What aild the ſea, as all amaſd
ſo ſuddenly to flie?
Ye rowling waues of Jordans floud,
why ran ye backwardly?

6 Why shooke ye hils, as Rams afraid?
why did your strength so shake?
Why did your tops, as trembling lambes,
for feare quiuer and quake?

7 O earth confesse thy souereigne Lord,
and dread his mightie hand:
Before the face of Jacobs God,
feare ye both sea and land.
8 I meane the God which from hard rocks
doth cause maine flouds appeare:
And from the stonie flint doth make
gush out the founteins cleare.

Non nobis Domine. Psal. Cxv. N.

¶ The faithfull oppressed by idolatrous tyrants, promiseth that they will not be vnmindfull of so great a benefit, if it would please God to heare their praier, and deliuer them by his omnipotent power.

NOt vnto vs, Lord, not to vs,
but to thy name giue praise:
Both for the mercie and the truth
that are in thee alwaies.
2 Why shall the heathen scorners say,
where is their God become?
3 Our God in heauen is, and what
he will, that hath he done.

{ Sing this to the tune of the lxxviij. ps. }

4 Their Idols siluer are and gold,
worke of mens handes they bee:
5 They haue a mouth and do not speake,
and eyes and do not see.
6 And they haue eares ioind to their heads,
and do not heare at all:
And noses eke they formed haue,
and do not smell withall.

7 And

7 And handes they haue and handle not,
and feete and do not goe:
A throate they haue, yet through the same
they make no sound to blow.
8 Those that make them be like to them,
and those whose trust they be:
9 O Israell trust in the Lord,
their helpe and shield is he.

10 O Aarons house trust in the Lord,
their helpe and shield is he:
11 Trust ye the Lord that feare the Lord,
their helpe and shield is he.
12 The Lord hath mindefull bene of vs,
and will blesse vs also:
On Israels and on Aarons house,
his blessing he will show.

13 Them that be fearers of the Lord,
the Lord will blesse them all:
Euen he will blesse them euery one,
the great and eke the small.
14 To you (I say) the louing Lord
will multiply his grace:
To you, and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,
euen of the Lord, I say:
Which both the heauen and the earth
hath made and set in stay.
16 The heauens, yea the heauens hie
belong vnto the Lord:
The earth vnto the sonnes of men
he gaue of free accord.

17 They that be dead, do not with praiſe
set forth the Lords renowne:
Nor any that into the place
of ſilence do go downe.
18 But we will praiſe the Lord our God,
from henceforth and for ay:
Sound ye the praiſes of the Lord,
praiſe ye the Lord, I ſay.

Dilexi quoniam. Pſal. Cxvj. N.

¶ Dauid being in great danger of Saule in the deſert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth ſuch great mercies, and proteſteth that he will be thankfull for the ſame.

I Loue the Lord, becauſe my voice and praier heard hath he:
2 When in my dais I cald on him, he bowd his eare to me.
3 Euen when ỹ ſnares of cruel death about beſet me round:
When pains of hell me caught, & whē I wo & ſorrow found.

4 Vpon the name of God my Lord, then did I call and ſay:
Deliuer thou my ſoule, O Lord, I do thee humbly pray.
5 The Lord is very mercifull, and iuſt he is alſo:
And in our God compaſſion doth plentifully flow.

6 The Lord in ſafety doth preſerue all thoſe that ſimple be:
I was in wofull miſery, and he releeued me.
7 And now my ſoule ſith thou art ſafe, returne vnto thy reſt:
For largely lo, the Lord to thee his bountie hath expreſt.

8 Becauſe thou haſt deliuered my ſoule from deadly thrall:
My moiſted eine frō mournful tears, my fliding feet frō fall.
9 Before the Lord I in the land of life will walke therefore:
10 I did beleeue, therefore I ſpake, for I was troubled ſore.

¶ The ſecond part.

11 I ſaid in my diſtreſſe and feare, that all men liers be:
12 What ſhall I pay the Lord for all his benefits to me?
13 The wholſom cup of ſauing helth, I thankfully will take:
And on the Lords name I will call, whē I my praier make.

14 I

14 I to the Lord will pay the vowes ỹ I haue him behight,
Yea euen at this present time, in all his peoples sight.
15 Right dere & pretious in his sight, the lord doth ay esteem
The death of all his holy ones, what euer men do deem.

16 Thy seruant Lord, thy seruant lo, I do my selfe confes,
Son of thy handmaid, ỹ hast broke the bonds of my distres.
17 And I will offer vp to thee a sacrifice of praise:
And I will call vpon the name of God the Lord alwaies.

18 I to the Lord will pay the vowes ỹ I haue him behight,
Yea euen at this present time, in all his peoples sight.
19 Yea in ỹ courts of Gods own house, & in the midst of thee
O thou Jerusalem, I say, wherefore the Lord praise yee.

Laudate Dominum. Psal. Cxvij. N.

☞ He exhorteth the Gentils to praise God, because he hath accomplished as well to them as to the Jewes the promise of life euerlasting by Jesus Christ.

O All ye nations of the world,
praise ye the Lord alwaies: { Sing this to the tune of the C iij. pſ. }
And all ye people euery where,
set forth his noble praise.
2 For great his kindnesse is to vs,
his truth indures for ay:
Wherefore praise ye the Lord our God,
praise ye the Lord, I say.

Confitemini Domino. Psal. Cxviij. M.

¶ Dauid reiected of Saule and of the people, at the time appointed obteined the kingdome, for the which he biddeth all them that feare the Lord, to be thankfull: vnder whose person, Christ is liuely set forth, who should be of his people reiected.

O Giue ye thanks vnto the Lord,
for gratious is hee: { Sing this to the tune of the lxxxj. pſ. }
Because his merry doth indure,
for euer towards thee.

2 Let Israell confesse and say,
his mercy dures for ay:
3 Now let the house of Aaron say,
his mercy dures for ay.

4 Let all that feare the Lord our God,
euen now confesse and say:
The mercy of the Lord our God,
indureth still for ay.
5 In trouble and in heauinesse
vnto the Lord I cride:
Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my side,
I will not stand in doubt:
Nor feare what man can do to me,
when God stands me about.
7 The Lord doth take my part, with them
that helpe to succour me:
Therefore I shall see my desire
vpon mine enimie.

8 Better it is to trust in God,
than in mans mortall seed:
9 Or to put confidence in kings,
or princes in our need.
10 All nations haue inclosed me,
and compassed me round:
But in the name of God shall I
mine enimies confound.

11 They kept me in on euery side,
they kept me in I say:
But through the Lords most mighty name,
I shall worke their decay.

12 They came about me all like bees,
but yet in the Lords name,
I quencht their thorns that were on fire,
and will destroy the same.

☞ The second part.

13 Thou hast with force thrust sore at me,
that I indeed might fall:
But through the Lord I found such helpe,
that they were vanquisht all.
14 The Lord is my defence and strength,
my ioy, my mirth, and song:
He is become to me indeed,
a sauiour most strong.
15 The right hand of the Lord our God
doth bring to passe great things:
He causeth voice of ioy and health,
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mighty things to passe:
His hand hath the preheminence,
his force is as it was.
17 I will not die but euer liue,
to vtter and declare
The Lord his might & wondrous power,
his works and what they are.
18 The Lord himselfe hath chastened,
and hath corrected me:
But hath not giuen me ouer yet
to death, as ye may see.
19 Set open vnto me the gates
of truth and righteousnesse:
That I may enter into them,
the Lords praise to confesse.

20 This is the gate euen of the Lord,
which shall not so be shut:
But good and righteous men alway
shall enter into it.

¶ The third part.

21 I will giue thanks to thee, O Lord,
because thou hast heard me:
And art become most louingly,
a sauiour vnto me.

22 The stone which at this time among
the builders was refused:
Is now become the corner stone,
and cheefly to be vsed.

23 This was the mighty worke of God,
this was the Lords owne fact:
And it is maruellous to behold
with eies that noble act.

24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in mind and thought.

25 Now helpe vs, Lord, and prosper vs,
we wish with one accord,

26 Blessed is he that comes to vs
in the name of the Lord.

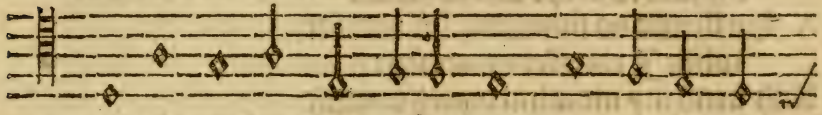
27 God is the Lord that sheweth vs light,
bind ye therefore with cord:
Your sacrifice to the altar,
and giue thanks to the Lord.

28 Thou art my God, I will confesse,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy toward mee.

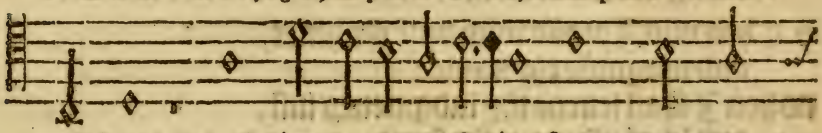
29 O giue ye thanks vnto the Lord,
for gratious is hee:
Because his mercie doth indure
for euer towards thee.

Beati immaculati. Psal. Cxix. W. W.

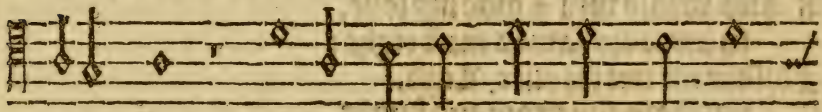
¶ The prophet wonderfully commendeth Gods law, wherein he cannot satisfie himselfe, nor expresse sufficiently his affection, therevnto adding notable complaints and consolations meet for the faithfull to haue, both in hart and voice: and in the Hebrue euery eight verses begin with one letter of the alphabet.



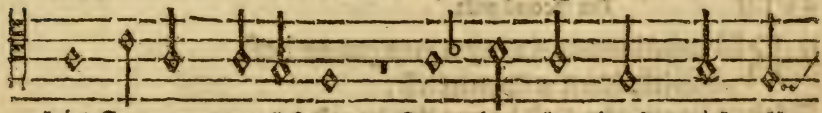
1. Blessed are they that perfect are, and pure in mind



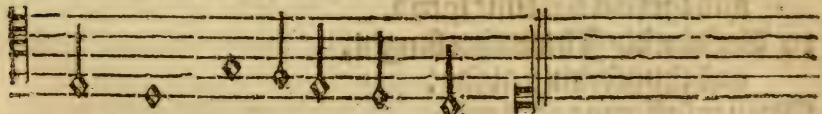
and hart, whose liues & conuersation from Gods laws



neuer start. 2. Blessed are they that giue themselues,



his statutes to obserue: Seeking the Lord with all



their heart, and neuer from him swerue.

3 Doubtlesse, such men go not astray,
nor do no wicked thing:
Which stedfastly walke in his paths,
without any wandring.

4 It is thy will and commandement,
that with attentiue heed,
Thy noble and diuine precepts
we learne and keepe indeed.

5 Oh would to God it might thee please,
my waies so to addresse:
That I might both in hart and voice
thy lawes keepe and confesse.

6 So should no shame my life attaint,
while I thus set mine eies:
And bend my mouth alwaies to muse
on thy sacred decrees.

7 Then will I praise with vpright heart,
and magnifie thy name:
When I shall learne thy iudgments iust,
and likewise proue the same.

8 And wholy will I giue my selfe,
to keepe thy lawes most right:
Forsake me not for euer, Lord,
but shew thy grace and might.

BETH The second part.

9 BY what means may a yong man best
his life learne to amend:
If that he marke and keepe thy word,
and therein his time spend.

10 Unfainedly I haue thee sought,
and thus seeking abide:
O neuer suffer me, O Lord,
from thy precepts to slide.

11 Within my hart and secret thoughts
thy word I haue hid still:
That I might not at any time
offend thy godly will.

12 We magnifie thy name, O Lord,
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach
and publish day and night,
The iudgements all, which did proceed
from thy mouth full of might.

14 Thy testimonies and thy wayes,
please me no lesse in deede:
Than all the treasure of the earth,
which worldlinges make their meede.

15 Of thy preceptes I will still muse,
and thereto frame my talke:
As at a marke so will I ayme,
thy wayes how I may walke.

16 My onely ioy shall be so fixt,
and on thy lawes so set:
That nothing can me so farre blind,
that I thy wordes forget.

GIMEL The third part.

17 GRant to thy seruaunt now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my hart and tong.

18 Mine eies which were dim and shut vp,
so open and make bright:
That of thy law and maruellous works,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now here, now there:
Thy word therefore to me disclose,
my footsteps for to cleare.

20 My

20 My soule is rauisht with desire,
and neuer is at rest:
But seekes to know thy iudgements hie,
and what may please thee best.

21 The proud men and malitious,
thou hast destroid ech one:
And cursed are such as do not
thy hests attend vpon.

22 Lord, turne me from rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants
with zeale as hote as fire.

23 The princes great in counsell sat,
and did against me speake:
But then thy seruant thought how he
thy statutes might not breake.

24 For why? thy couenants are my ioy,
and my great harts solace:
They serue in steed of counsellers,
my matters for to passe.

DALETH The fourth part.

25 I Am alas as brought to graue,
and almost turnd to dust:
Restore therefore my life againe,
as thy promise is iust.

26 My waies when I acknowledged,
with mercie thou didst heare:
Heare now eftsoones and me instruct,
thy lawes to loue and feare.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them vp in store.

28 My soule I feele so sore oppress,
that it melteth for greefe:
According thy word therefore,
hast Lord to send releefe.

29 From lieng and deceitfull lips,
let thy grace me defend:
And that I may learne thee to loue,
thy holy law me send.

30 The way of truth both straight and sure
I haue chosen and found:
I set thy iudgments me before,
which keepe me safe and sound.

31 Since then, O Lord, I fast my selfe,
thy couenants to imbrace:
Let me therefore haue no rebuke,
nor checke in any case.

32 Then will I run with ioifull cheare,
where thy word doth me call:
When thou hast set my hart at large,
and rid me out of thrall.

HE The fift part.

33 Instruct me Lord, in the right trade
of thy statutes diuine:
And it to keepe euen to the end,
my hart will I incline.

34 Grant me the knowledge of thy law,
and I shall it obay:
With hart and mind, and all my might,
I will it keepe I say.

35 In the right path of thy precepts,
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.

36 Incline

36 Incline my hart thy lawes to keepe,
and couenants to imbrace:
And from all filthie auarice,
Lord sheeld me with thy grace.

37 From vaine desires and worldly lusts
turne backe mine eies and sight:
Giue me the spirit of life and power,
to walke thy waies aright.

38 Confirme thy gratious promise, Lord,
which thou hast made to mee:
Which am thy seruant, and do loue
and feare nothing but thee.

39 Reproch and shame which I do feare,
from me, O Lord, expell:
For thou dost iudge with equitie,
and therein dost excell.

40 Behold my harts desire is bent,
thy lawes to keepe for ay:
Lord strengthen me so with thy grace,
that it performe I may.

VAV The vj. part.

41 Thy mercies great and manifold,
let me obtaine, O Lord:
Thy sauing health let me inioy,
according to thy word.

42 So shall I stop the slanderous mouths
of lewd men, and vniust:
For in thy faithfull promises
stands my comfort and trust.

43 The word of truth within my mouth
let euer still be prest:
For in thy iudgements wonderfull,
my hope doth stand and rest.

44 And while the breath within my brest
doth naturall life preserue:
Yea till this world shalbe dissolued,
thy law will I obserue.

45 So walke will I as set at large,
and made free from all dread:
Because I sought how for to keepe
thy preceptes and thy read.

46 Thy noble actes I will describe,
as thinges of most great fame:
Euen before kinges I will them blase,
and shrinke no whit for shame.

47 I will reioyce then to obey
thy worthy hestes and will:
Which euermore I haue loued best,
and so will loue them still.

48 My handes will I lift to thy lawes,
which I haue dearely sought:
And practise thy commaundementes,
in will, in deede, and thought.

ZAIN The vij. part.

49 THy promise which thou madst to me
thy seruant, Lord remember:
For therein haue I put my trust,
and confidence for euer.

50 It is my comfort and my ioy,
when troubles me assaile:
For were my life not by thy word,
my life would soone me faile.

51 The proud, and such as God contemne,
still made of me a scorne:
Yet would I not thy law forsake,
as he that were forlorne.

52 But cal to mind, Lord, thy great works
shewd to our fathers old:
Whereby I felt thy ioy surmount
my greefe an hundred fold.

53 But yet alas, for feare I quakt,
seeing how wicked men
Thy law forsooke, and did procure
thy iudgements who knoweth when.

54 And as for me, I framde my songs
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assalt.

55 I thought vpon thy name, O Lord,
by night when others sleepe:
As for thy law also I kept,
and euer will it keepe.

56 This grace I did obtaine, because
thy couenants sweet and deare
I did imbrace, and also keepe
with reuerence and with feare.

HETH The viij. part.

57 O God, which art my part and lot,
my comfort and my stay:
I haue decreed and promised
thy lawes to keepe alway.

58 Mine earnest hart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord grant me of thy grace.

59 My life I haue examined,
and tride my secret hart:
Which to thy statutes caused me
my feet straight to conuart.

60 I did not stay nor linger long,
as they that slothfull are:
But hast lie thy lawes to keepe
I did my selfe prepare.

61 The cruell bands of wicked men
haue made of me their pray:
Yet would I not thy lawes forget,
nor from thee go astray.

62 Thy righteous iudgement shewd to me
so great is and so hie:
That euen at midnight I will rise,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their hart:
And neither will for loue nor dread,
from thy commandments start.

64 Thy mercies, Lord, most plentiouslie
do all the world fulfill:
O teach me, how I may obey
thy statutes and thy will.

TETH The ix. part,

65 ACcording to thy promise Lord,
so hast thou with me delt:
For of thy grace in sundry sorts
haue I thy seruant felt.

66 Teach me alwaies to iudge aright,
and giue me knowledge sure:
For certeinely beleeue I do,
that thy precepts are pure.

67 Ere thou didst touch me with thy rod,
I erred and went astray:
But now I keepe thy holie word,
and make it all my stay.

68 Thou art both good and gracious,
and giuest most liberally:
Thy ordinances how to keepe,
therefore, O Lord, teach me.

69 The proud and wicked men haue forgd
against me many a lie:
Yet thy commandments still obserue
with all my heart will I.

70 Their hearts are swolne with worldly wealth,
as grease so are they fat:
But in thy law do I delight,
and nothing seeke but that.

71 O happie time I may well say,
when thou didst me correct:
For as a guide to learne thy lawes,
thy rods did me direct.

72 So that to me thy word and law
is dearer manifold:
Than thousands great of siluer and gold,
or ought that can be told.

73 SEing thy hands haue made me Lord,
to be thy creature:
Grant knowledge likewise how to learne
to put thy lawes in vre.

74 So they that feare thee shall reioice,
when euer they me see:
Because I haue learnd by thy word
to put my trust in thee.

75 When with thy rod the world is plagde
I know the cause is iust:
So when thou dost correct me Lord,
the cause iust needs be must.

76 Now of thy goodnesse I thee pray,
some comfort to me send:
As thou to me thy seruant hetst,
so from all ill me shend.

77 Thy tender mercies poure on me,
and I shall surely liue:
For ioy and consolation both
thy lawes to me do giue.

78 Confound the proud, whose false pretence
is me for to destroy:
But as for me, thy hests to know
I will my selfe imploy.

79 Who so with reuerence do thee feare,
to me let them retire:
And such as do thy couenants know,
and them alone desire.

80 My heart without all wauering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.

CAPH The xj. part.

81 My soule doth faint, and ceaseth not
thy sauing health to craue:
And for thy words sake, still I trust
my hearts desire to haue.

82 Mine eies do faile with looking for
thy word, and thus I say:
Oh when wilt thou me comfort Lord,
why dost thou thus delay?

83 As a skinne bottle in the smoke,
so am I parcht and dride:
Yet will I not out of my heart
let thy commandements slide.

84 Alas how long shall I yet liue,
before I see the houre,
That on my foes which me torment,
thy vengeance thou wilt poure?

85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy law,
my hurt they do procure.

86 But thy commandements are all true,
and causelesse they me greeue:
To thee therefore I do complaine,
that thou mightst me releeue.

87 Almost they had me cleane destroid,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succor found.

88 Restore me Lord, againe to life,
for thy mercies excell:
And so shall I thy couenants keepe,
till death my life expell.

LAMED The xij. part.

89 IN heauen, Lord, where thou dost dwel
thy word is stablisht sure:
And shall for all eternitie,
fast grauen there indure.

90 From age to age thy truth abides
as doth the earth witnesse:
Whose ground worke thou hast laid so sure,
as no toong can expresse.

91 Euen to this day we well may see,
how all things perseuere:
According to thy ordinance,
for all things thee reuere.

92 Had

92 Had it not beene, that in thy law
my soule had comfort sought:
Long time ere now, in my distresse
I had been brought to nought.

93 Therefore will I thy precepts aie,
in memory keepe fast:
By them thou hast my life restorde,
when I was at last cast.

94 No wight to me can title make,
for I am onely thine:
Saue me therefore, for to thy lawes
my eares and hart incline.

95 The wicked men do seeke my bane,
and thereto lie in wait:
But I the while considered
thy noble workes and great.

96 I see nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
beyond all extend.

MEM The xiij. part.

97 What great desire and feruent loue
do I beare to thy law?
All the day long my whole deuise
is only on thy law.

98 Thy word hath taught me far to passe
my foes in policie:
For still I keepe it as a thing,
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:
Because I do thy couenants keepe,
and them to others tell.

100 In wisedome I do passe also
the ancient men in deed:
And all because to keepe thy lawes
I held it aie best reed.

101 My feet I haue refrained eke,
from euery euill way:
Because that I continually
thy word might keepe I say.

102 I haue not swerude from thy iudgements
nor yet shronke any dell:
For why? thou hast me taught thereby,
to liue godly and well.

103 O Lord, how sweet vnto my tast,
find I thy words alway?
Doubtlesse no honie in my mouth
feele ought so sweet I may.

104 Thy lawes haue me such wisdom learnd,
that vtterly I hate,
All wicked and vngodly waies,
in euerie kind or rate.

105 EVen as a lantern to my feet,
so doth thy word shine bright:
And to my paths, where euer I go,
it is a flaming light.

106 I haue both swoorn and wil performe,
most certainly doubtlesse:
That I will keepe thy couenants iust,
and them in life expresse.

107 Affliction hath me sore oppresst,
and brought me to deaths doore:
O Lord, as thou hast promised,
so me to life restore.

108 The offrings which with hart & voice
most frankly I thee giue:
Accept, and teach me how I may
after thy iudgements liue.

109 My soule is aie so in my hand,
that dangers it assaile:
Yet do I not thy law forget,
nor it to keepe will faile.

110 Although the wicked laid their nets,
to catch me at a bray:
Yet did I not from thy precepts
once swarue or go astray.

111 Thy law I haue so claimd alway,
as mine owne heritage:
And why? for therein I delight,
and set my whole courage.

112 For euermore I haue beene bent
thy statutes to fulfill:
Euen so likewise vnto the end
I will continue still.

SAMECH The xv. part.

113 THe craftie thoughts & double harts
I do alwaies detest:
But as for thy law and precepts,
I loued them euer best.

114 Thou art my hid and secret place,
my shield of strong defence:
Therefore haue I thy promises
lookt for with patience.

115 Go to therefore ye wicked men,
depart from me anone:
For the commandements will I keepe
of God my Lord alone.

116 As thou hast promist so performe,
that death me not assaile:
Nor let my hope abuse me so,
that through distrust I quaile.

117 Uphold me and I shall be safe,
for ought they do or say:
And in thy statutes pleasure take
will I both night and day.

118 Thou hast trod such vnder thy feet,
as do thy statutes breake:
For nought auailes their subtiltie,
their counsell is but weake.

119 Like drosse thou casts the wicked out,
where euer they go or dwell:
Therefore can I, as thy statutes
loue nothing halfe so well.

120 My flesh alas is taken with feare,
as though it were benumbd:
For when I see thy iudgements, straight
I am as one astound.

AIN. The xvj. part.

121 I Do the thing that lawfull is,
and giue to all men right:
Resigne me not to them that would
oppresse me with their might.

122 But for thy seruant suretie be,
in that thing that is good:
That proud men giue me not the foile,
which rage as they were wood.

123 Mine eies with watching are now blind,
thy health so much I craue:
And eke thy righteous promise Lord,
whereby thou wilt me saue.

124 Intreat

124 Intreat thy seruant louingly,
and fauour to him show:
Thy statutes of most excellence,
teach me also to know.

125 Thy humble seruant, Lord, I am,
grant me to vnderstand,
How by thy statutes I may know,
best what to take in hand.

126 It is now time, Lord, to begin,
for truth is quite decaide:
Thy law likewise they haue transgrest,
and none against them saide.

127 This is the cause wherefore I loue
thy lawes better than gold:
Or Jewels fine that are esteemd,
most costly to be sold.

128 I thought thy precepts all most iust,
and so them laid in store:
All craftie and malicious waies
I do abhorre therefore.

PE The xvij. part.

129 THy couenants are most wonderfull
and full of things profound:
My soule therefore doth keepe them sure,
when they are tride and found.

130 When men first enter into thy word,
they find a light most cleare:
And verie Idiots vnderstand,
when they it read or heare.

131 For ioy I haue both gapd and breathd,
to know thy commandement:
That I might guide my life thereby,
I sought what thing it ment.

132 With mercie and compassion both
behold me from aboue:
As thou art wont to behold such
as thy name feare and loue.

133 Direct my footsteps by thy word,
that I thy will may know:
And neuer let iniquitie
thy seruant ouerthrow.

134 From slanderous tongs and deadly harmes
preserue and keepe me sure:
Thy precepts then will I obserue,
and put them eke in vre.

135 Thy countenance, which doth surmoũt
the sunne in his bright hew:
Let shine on me, and by thy law
teach me what to eschew.

136 Out of mine eies great flouds gush out
of drearie teares and fell:
When I behold how wicked men
thy lawes keepe neuer a dell.

ZADE The xviij. part.

137 IN euerie point, Lord, thou art iust,
the wicked though they grutch:
And when thou dost sentence pronounce,
thou art a righteous iudge.

138 To render right and flee from guile,
are two chiefe points full hie:
And such as thou hast in thy law
commanded vs straitely.

139 With zeale and wrath I am consumd,
and euen pinde away:
To see my foes thy word forget,
for ought that I do may.

140 So

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more
do loue or yet esteeme.

141 And though I be not hyng set by,
as one of base degree:
Yet do I not thy hestes forget,
nor shrink away from thee.

142 Thy righteousnesse, Lord, is most iust,
for euer to endure:
Also thy law is truth it selfe,
most constant and most pure.

143 Trouble and griefe haue seasd on me,
and brought me wondrous low:
Yet do I still of thy precepts
delight to heare and know.

144 The righteousnesse of thy iudgements
doth last for euermore:
Then teach them me, for euen in them
my life lieth vp in store.

KOPH The xix. part.

145 WIth feruent hart I cald & cride,
now answere me, O Lord:
That thy commandements to obserue
I may fully accord.

146 To thee my God I make my sute,
with most humble request:
Saue me therefore, and I will keepe
thy precepts and thy hest.

147 To thee I crie euen in the morning
before the day wax light:
Because that I haue in thy word
my confidence whole plight.

148 Mine

148 Mine eies preuent the watch by night,
and ere they call I wake:
That by deuising of thy word
I might some comfort take.

149 Incline thine eares to heare my voice,
and pitie on me take:
As thou wast woont, so iudge me Lord,
least life should me forsake.

150 My foes draw neare, and do procure
my death maliciously:
Which from thy law are farre gone backe,
and straid from it lewdly.

151 Therefore, O Lord, approch thou neare,
for need doth so require:
And all thy precepts true they are,
then helpe I thee desire.

152 By thy cõmandements I haue learnd,
not now but long ago:
That they remaine for euermore,
thou hast them grounded so.

RESH The xx. part.

153 Mi trouble and affliction
consider and behold:
Deliuer me, for of thy law
I euer take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:
From death, as thou hast promised,
Lord keepe me and defend.

155 As for the wicked, farre they are
from hauing health and grace:
Whereby they might thy statutes know,
they enter not the trace.

156 Great

156 Great are thy mercies, Lord, I grant,
what toong can them attaine?
And as thou haſt me iudgd ere now,
ſo let me life obtaine.

157 Though manie men did trouble me,
and perſecute moſt ſore:
Yet from thy lawes I neuer ſhrunke,
nor went awrie therefore.

158 And truth it is, for griefe I die,
when I theſe traitors ſee:
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.

159 Behold, for I do loue thy lawes,
with heart moſt glad and faine:
As thou art good and gratious, Lord,
reſtore my life againe.

160 What thy word doth decree muſt be,
and ſo it hath beene euer:
Thy righteous iudgements are alſo
moſt true, and decay neuer.

SCHIN Thé xxj. part.

161 PRinces haue ſought by crueltie
cauſeleſſe to make me crouch:
But all in vaine, for of thy word
the feare did my heart touch.

162 And certainely, euen of thy word
I was more merrie and glad:
Than he which of rich ſpoiles and pray
great ſtore and plentie had.

163 As for all lies and falſitie,
I hate moſt and deteſt:
For why? thy holy lawes do I
aboue all things loue beſt.

164 Seuen

164 Seuen times a day I praise the Lord,
singing with heart and voice:
Thy righteous acts and wonderfull,
so cause me to reioice.

165 Great rest and peace shal all such haue,
as do thy statutes loue:
No danger shall their quiet state
impaire or once remoue.

166 Mine only health and comfort, Lord,
I looke for at thy hand:
And therefore haue I done those things,
that thou didst me command.

167 Thy lawes haue beene my exercise,
which my soule most desired:
So much my loue to them was bent,
that nought els I required.

168 Thy statutes and commandements,
I kept thou knowest aright:
For all the things that I haue done,
are present in thy sight.

TAV The xxij. part.

169 O Lord, let my complaint and cry
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.

170 Mine humble supplication,
toward thee let find accesse:
And grant me, Lord, deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speake,
after most humble sort:
When thou thy statutes hast me taught,
wherein standes all comfort.

172 My

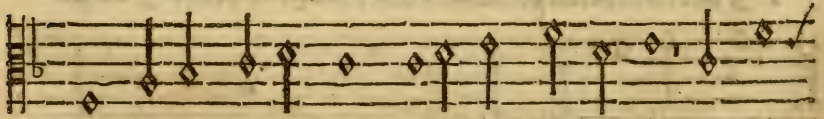
172 My tong ſhall ſing & preach thy word,
and on this wiſe ſay ſhall:
Gods famous acts and noble lawes
are iuſt and perfect all.

173 Stretch out thy hand, I thee beſeech,
and ſpeedily me ſaue:
For thy commandements to obſerue,
choſen, O Lord, I haue.
174 Of thee alone, Lord, I craue health,
for other I know none:
And in thy law and nothing els
I do delight alone.

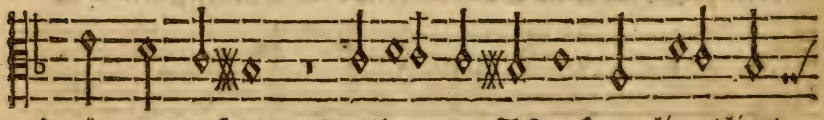
175 Grant me therefore long daies to liue,
thy name to magnifie:
And of thy iudgements mercifull
let me thy fauour trie.
176 For I was loſt and went aſtray,
much like a wandering ſheepe:
O ſeeke me, for I haue not faild
thy commandments to keepe.

Ad Dominum. Pſal. Cxx. T. S.

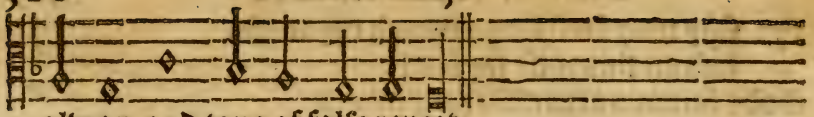
¶ Dauid baniſhed from among the barbarous Arabians through falſe reports of enuious flatterers, lamenteth his long abode among ſuch infidels, giuen to all kind of wickednelſe and contention.



1 In trouble and in thrall, vnto the Lord I call, and he



doth me comfort: 2 Deliuer me, I ſay, from liers lips alway,



alway, and tong of falſe report.

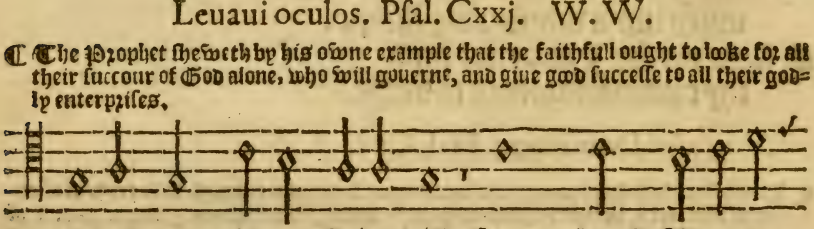
3 What vantage or what thing, getſt thou thus for to ſting,
Thou falſe and flattering lier?
4 Thy tong doth hurt I ween, no leſſe than arrowes keen,
Of hote conſuming fire.

5 Alas too long I ſlacke, within theſe tents ſo blacke,
Which Kedars are by name:
By whom the flock elect, and all of Iſaacs ſect,
Are put to open ſhame.

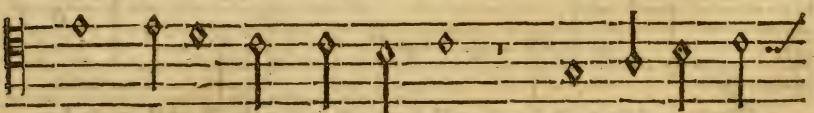
6 With them that peace did hate, I came a peace to make,
And ſet a quiet life:
7 But when my word was told, cauſeles I was controld,
By them that would haue ſtrife.

Leuaui oculos. Pſal. Cxxj. W. W.

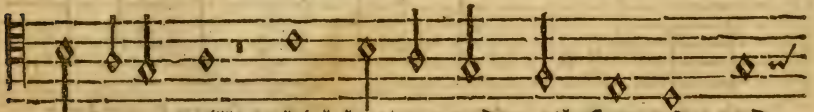
¶ The Prophet ſheweth by his owne example that the faithfull ought to looke for all their ſuccour of God alone, who will gouerne, and giue good ſucceſſe to all their godly enterpriſes.



1 I lift mine eies to Sion hill, from whenſe I do at-

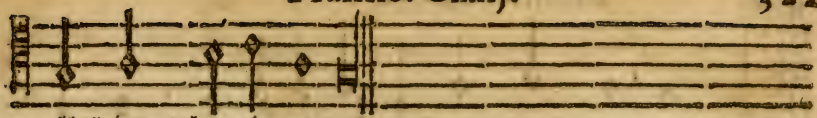


tend, that ſuccour God me ſend. 2 The mightie God



me ſuccor will, which heauen and earth framed, and

all

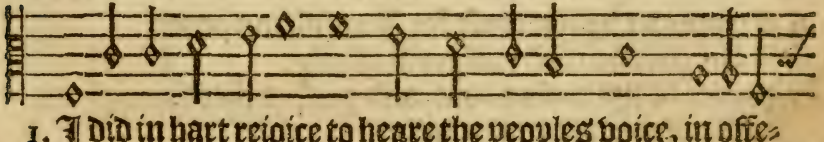


all things therein named.

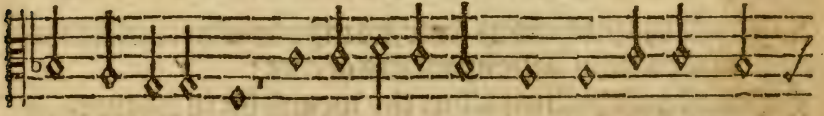
3 Thy foot from slip he will preserue,
And will thee safely keepe,
For he will neuer sleepe.
4 Lo he that doth Israell conserue,
No sleepe at all can him catch,
But his eies do euer watch.
5 The Lord is thy warrant alway,
The Lord eke doth thee couer:
As at thy right hand euer.
6 The sunne shall not thee parch by day,
Nor the moone not halfe so bright,
Shall with cold thee hurt by night.
7 The Lord will keepe thee from distresse,
And will thy life sure saue,
And thou also shalt haue
8 In all thy businesse good successe:
Where euer thou goest in or out,
God will thy things bring about.

Lætatus sum. Psal.Cxxij. W.K.

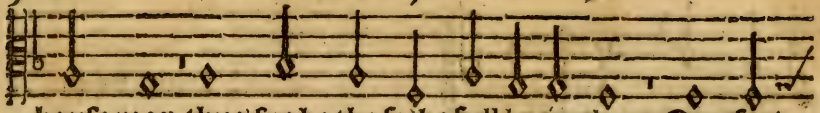
☞ Dauid reioiceth that God accomplisheth his promise and placed his arke in Sion, giuing thanks, and praieng for the prosperitie of the church.



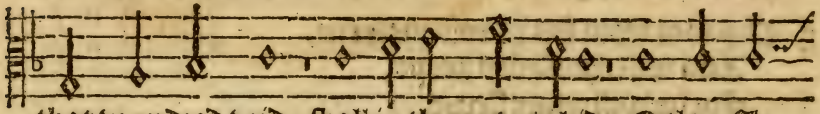
1. I did in hart reioice to heare the peoples voice, in offe-



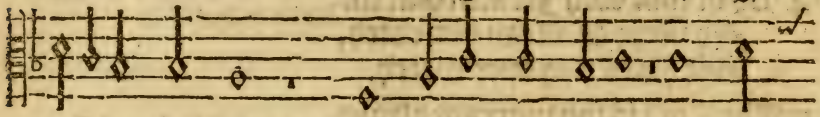
ring so willingly: For let vs vp say they, and in the Lords



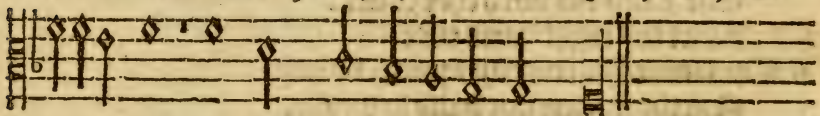
house pray, thus spake the folke full lovingly. 2. Our feet



that wandred wide, shall in thy gates abide, O thou Je-



rusalem full faire: 3. Which art so seemely set, much like



a citie neat, the like whereof is not else where.

4 The tribes with one accord, the tribes of God the Lord,
are thither bent their way to take:
So God before did tell, that there his Israell,
their praiers would together make.

5 For there are thrones erect, and that for this respect,
to set forth iustice orderly:
Which thrones right to maintain, to Dauids house pertaine
his folke to iudge accordingly.

6 To pray let vs not cease, for Jerusalems peace,
thy friends God prosper mightily:
7 Peace be thy wals about, and prosper thee throughout
thy places eke continually.

8 I wish thy prosperous state, for my poore brethrens sake,
that comfort haue by means of thee:
9 Gods house doth me allure thy wealth for to procure,
so much alwaies as lieth in me.

Ad

Ad te leuaui. Psal. Cxxiij. T. S.

☞ A praier of the faithfull, which are afflicted by the wicked worldlings and contemners of God.

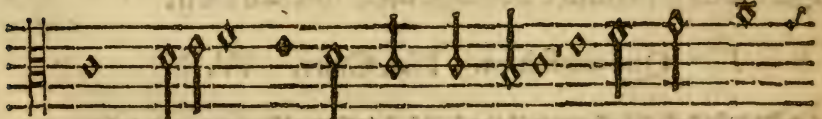
O Lord that heauen dost possesse,
I lift mine eies to thee:
Euen as the seruant lifteth his,
his maisters hands to see.
2 As handmaids watch their mistresse hands,
some grace for to atchiue:
So we behold the Lord our God,
till he do vs forgiue.

{ Sing this to the tune of the xxj. psa. }

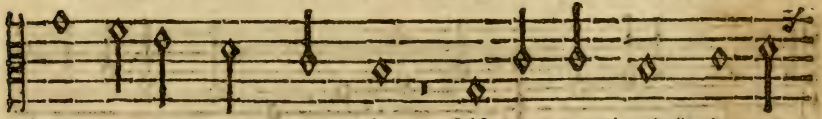
3 Lord, grant vs thy compassion,
and mercy in thy sight:
For we are fild and ouercome
with hatred and despight.
4 Our minds be stuft with great rebuke,
the rich and worldly wise
Do make of vs their mocking stocks,
the proud do vs despise.

Nisi quia Domi. Psal. Cxxiiij. W. W.

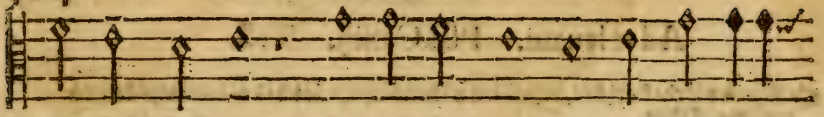
¶ The faithfull deliuered out of great danger, acknowledge not to haue escaped by their owne power, but through the fauour of God.



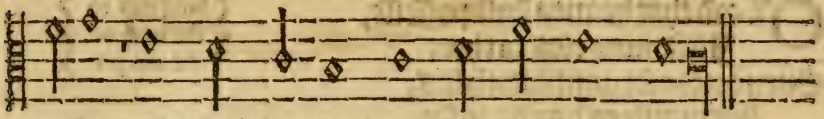
1. Now Israell may say and that truly, if that the Lord



had not our cause maintaind, 2. If that the Lord had not



our right sustaind, When all the world against vs furi-



ously, made their vprores, and said we should all die.

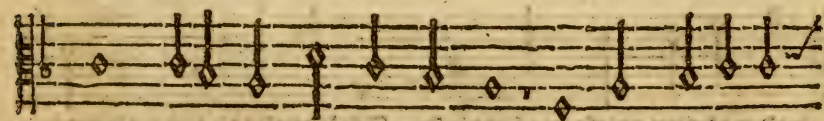
3 Now long ago, they had deuourd vs all:
And swallowed quicke for ought that we could deeme,
Such was their rage, as we might well esteeme.
4 And as the flouds with mightie force do fall:
So had they now our liues euen brought to thrall.

5 The raging streames, most proud in roaring noice,
Had long ago ouerwhelmd vs in the deepe:
6 But loued be God, which doth vs safelie keepe,
From bloodie teeth, and their most cruell voice,
Which as a pray to eat vs would reioice.

7 Euen as a bird out of the foulers grin
Escapeth away, right so it fareth with vs,
Broke are their nets, and we haue scaped thus.
8 God that made heauen and earth, is our helpe then,
His name hath saued vs from these wicked men.

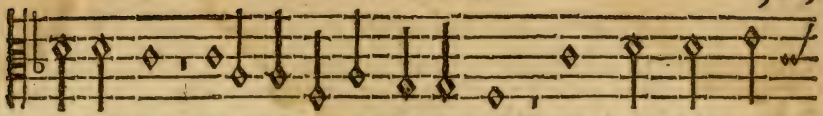
Qui confidunt. Psal. Cxxv. W. K.

☞ He describeth the assurance of the faithfull in their afflictions, and desireth their wealth and the destruction of the wicked.

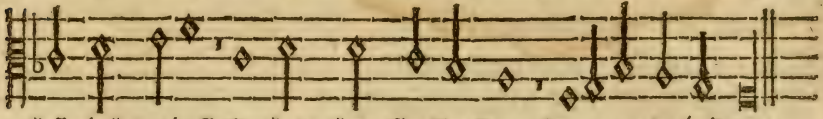


1. Such as in God the Lord do trust, as mount Sion shal

firmlie



firmly stand, & be remoued at no hand, the Lord wil cõut



thẽ right & iust, so that they shalbe sure, for euer to indure.

2 As mighty mountains huge and great,
Jerusalem about do close:
So will the Lord be vnto those,
Who on his godly will do wait.
Such are to him so deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod:
Least they through greefe forsake their God
It shall not as their lot still be.
4 Giue Lord to those thy light,
Whose harts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought,
The Lord will surely bring to nought,
With works most vile they shall abide.
But peace with Israell
For euermore shall dwell.

Another of the same by R. W.

THose that do put their confidence,
Upon the Lord our God onely:
And flee to him for their defense,
In all their need and misery.

{ Sing this as the ten commandements. }

Their faith is ſure, firme to indure,
Grounded on Chriſt the coꝛner ſtone:
Moued with none ill, but ſtandeth ſtill
Stedfaſt, like to the mount Sion.

And as about Jeruſalem,
The mighty hils do it compaſſe:
So that no enmies come to them,
To hurt that towne in any caſe.
So God indeed, in euery need
His faithfull people doth defend:
Standing them by aſſuredly,
From this time forth woꝛld without end.

Right wiſe and good is our Loꝛd God,
And will not ſuffer certainly,
The ſinners and vngodlies rod,
To tarry vpon his family.
Leaſt they alſo from God ſhould go,
Falling to ſinne and wickednelle:
O Loꝛd defend woꝛld without end,
Thy chriſtian flocke thꝛough thy goodneſſe.

O Loꝛd, do good to Chriſtians all,
That ſtedfaſt in thy woꝛd abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide.
Such will the Loꝛd ſcatter abꝛoad,
With hypocꝛits thꝛowne downe to hell:
God will them ſend paines without end,
But Loꝛd, grant peace to Iſraell.

Glorie to God the father of might,
And to the ſonne our ſauiour:
And to the holie Ghoſt, whoſe light
Shine in our hearts, and vs ſuccour.

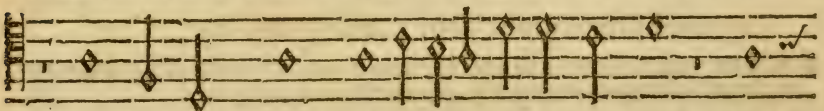
That

That the right way from day to day
We may walke, and him glorifie:
With hearts deſire, all that are here
Worſhip the Lord, and ſay, Amen.

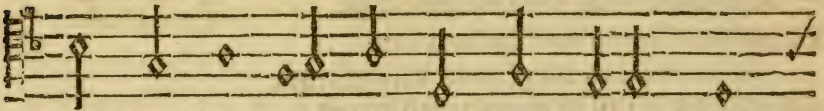
In conuertendo. Pſal. Cxxvj. W. K.

¶ This pſalme was made after the returne of the people from Babylon and ſheweth that the meane of their deliuerance was wonderfull, after the ſeuenty yeares of captiuitie foreſpoken by Jeremie, 25, 12. and 29, 10.

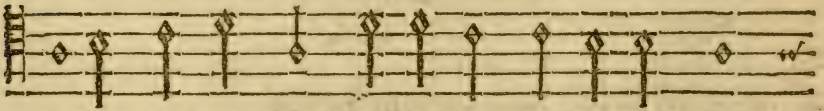
1. When that the Lord again his Sion had forth broght,



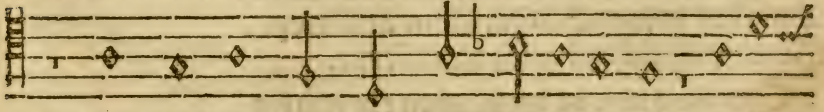
from bondage great and alſo ſeruitude extreme: His



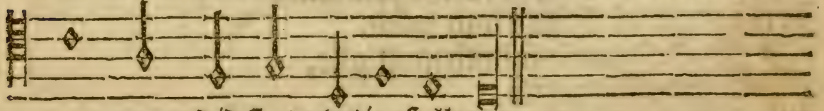
worke was ſuch as did ſurmount mans hart & thought,



ſo that we were much like to them that vſe to dreame.



2. Our mouthes were with laughter filled then, & eke



our toongs did ſhew vs ioyfull men.

The

2 The heathen folke were forced then this to confeſſe,
How that the Lord for them alſo great things had done:
3 But much more we, and therefore can confeſſe no leſſe,
Wherefore to ioy we haue good cauſe as we begon.
4 O Lord, go forth, thou canſt our bondage end,
As to deſerts, thy flowing riuers ſend.

5 Full true it is, that they which ſow with teares indeed,
A time will come, when they ſhall reape in mirth and ioy:
They went and wept in bearing of their pretious ſeed,
For that their foes full oftentimes did them annoy.
But their returne with ioy they ſhall ſure ſee,
Their ſheaues home bring, and not impaired be.

Niſi Dominus. Pſal. Cxxvij. W. W.

¶ It is not mans wit, power, or labor, but the free goodneſſe of God that giueth riches, preſerueth townes and countries, giueth nouriſhment, and children.

EXcept the Lord the houſe do make,
And therevnto doth ſet his hand,
What men do build it cannot ſtand:
Likewiſe in vaine men vndertake,
Cities and holds to watch and ward,
Except the Lord be their ſafegard.

{ Sing this to the tune of the pater noſter }

2 Though ye riſe early in the morne,
And ſo at night go late to bed,
Feeding full hardly with browne bread:
Yet were your labour loſt and worne.
But they whom God doth loue and keepe,
Receiue all things with quiet ſleepe.

3 Therefore marke well, when ere you ſee
That men haue heirs to inioy their land,
It is the gift of Gods owne hand.
For God himſelfe doth multiplie,
Of his great liberalitie,
The bleſſing of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiuenesſe,
In perſon and in comlineſſe:
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flieth not ſo ſwift nor doth like harme.

5 O well is him that hath his quiuer,
Furniſhed with ſuch artillerie:
For when in perill he ſhall be,
Such one ſhall neuer ſhake nor ſhiuer,
When that he pleadeth before the iudge,
Againſt his foes that beare him grudge.

Beati omnes. Pſal. Cxxviij. T. S.

Here is deſcribed the proſperous eſtate of perſons maried in the feare of God, and the promiſes of Gods bleſſings to all them that liue in this honourable eſtate according to his commandements.

Sing this to the tune of the Ciij. pſa.

BLeſſed art thou that feareſt God,
and walkeſt in his way:
2 For of thy labour thou ſhalt eat,
happy art thou I ſay.
3 Like frutefull vines on the houſe ſides,
ſo doth thy wife ſpring out:
Thy children ſtands like Oliue plants,
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee:
5 The promiſed Jeruſalem,
and his felicitie.
6 Thou ſhalt thy childrens children ſee,
to thy great ioies increaſe:
And likewiſe grace on Iſraell,
proſperitie and peace.

Sæpe

Sæpe expugnauerunt. Psal.Cxxix. N.

The admoniſheth the church to reioice, though afflicted in all ages, for God will deliuer it, and ſuddenly deſtroy the enimies thereof.

Sing this to the tune of the Ciij. pſa.

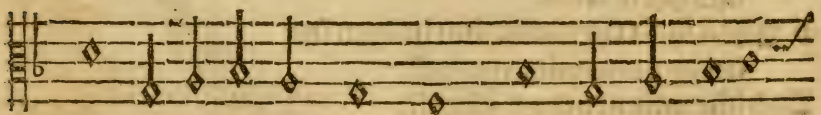
OFt they, now Iſraell may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth,
yet neuer they preuaild.
3 Vpon my backe the plowers plowd,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate him, ſhall be aſhamd,
and turned backe alſo:
6 And made as graſſe vpon the houſe,
that withereth ere it grow.
7 Whereof the mower cannot find
inough to fill his hand:
Nor he can fill his lap that goeth
to gleane vpon the land.

Nor paſſers by pray God on them
to let his bleſſing fall:
Nor ſay, we bleſſe you in the name
of God the Lord at all.

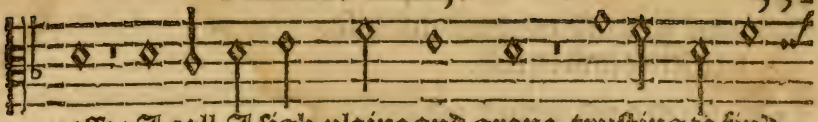
De profundis. Psal.Cxxx. W. W.

An effectuous praier to obtaine mercie and forgiueneſſe of his ſinnes, and at length deliuerance from all euils.

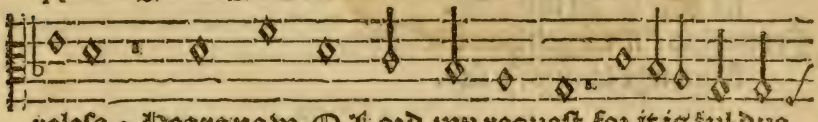


1. Lord to thee I make my mone, when dangers me op-

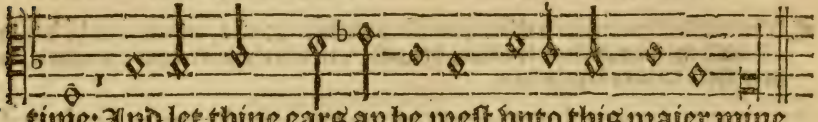
preſſe:



preſſe: I call, I ſigh, plaine and grone, truſting to find



releſe. 2. Heare now, O Lord, my requeſt, for it is ful due



time: And let thine eares ay be preſt vnto this praier mine.

3 O Lord our God if thou weigh our ſins, and them peruſe:
Who ſhall then eſcape, and ſay, I can my ſelfe excuſe.
4 But Lord thou art mercifull, and turnſt to vs thy grace:
That we vō harts moſt carefull, ſhould feare before thy face.

5 In God I put my whole truſt, my ſoule waits on his will:
For his promiſe is moſt iuſt, and I hope therein ſtill.
6 My ſoule to God hath regard, wiſhing for him alway:
More than they that watch & ward to ſee the dawning day.

7 Let Iſraell then boldly, in the Lord put his truſt:
He is that God of mercy that his deliuer muſt.
8 For he it is that muſt ſaue Iſraell from his ſinne:
And all ſuch as ſurely put their confidence in him.

Domine non eſt. Pſal. Cxxxj. M.

☞ Dauid charged with ambition, proteſteth his humilitie before God.

O Lord, I am not puft in mind,
I haue no ſcornfull eie:
I do not exerciſe my ſelfe
in things that be too hie.
2 But as a child that wained is,
euen from his mothers breſt:

{ Sing this to the lamentation of a ſinner. }

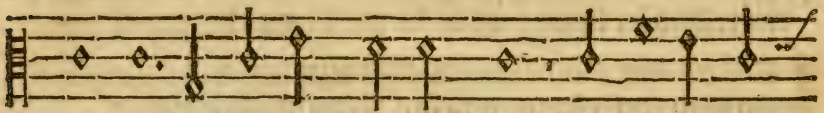
So

So haue I, Lord, behaued my selfe,
in silence and in rest.

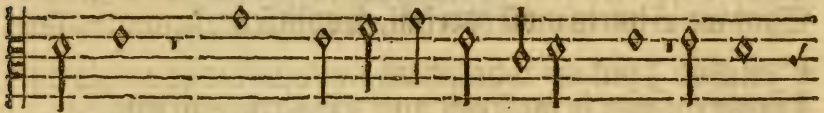
3 O Israell trust in the Lord,
let him be all thy stay:
From this time forth for euermore,
from age to age, I say.

Memento Domine. Psal. Cxxxij. M.

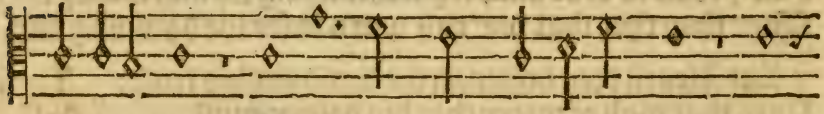
¶ The faithfull grounded on Gods promise made vnto Dauid, desireth that he would establish the same, both as touching his posteritie, and the building of the temple, to pray there as was forespoken.



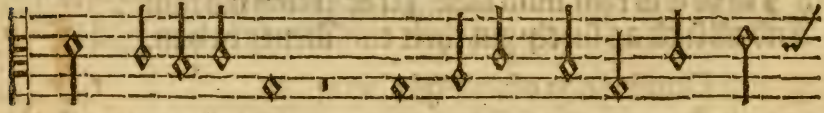
1. Remember Dauids troubles, Lord, how to the Lord



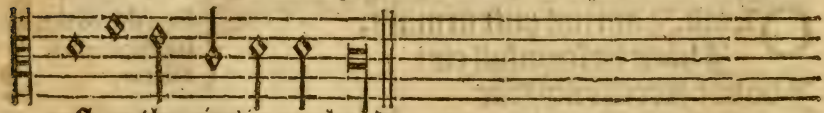
he swore, 2. And vowd a vow to Jacobs God, to keepe



for euermore. 3. I will not come within my house, nor



clime vp to my bed: 4. Nor let my temples take their



rest, or the eies in my head.

5 Till I haue found out for the Lord
a place to sit thereon:

In house for Jacobs God, to be
an habitation.
6 We heard of it at Ephrata,
there did we heare this sound:
And in the fields and forrests there,
these voices first were found.
7 We will assay and go in now
his tabernacle there:
Before his footstoole to fall downe
vpon our knees in feare.
8 Arise, O Lord, arise I say,
into thy resting place:
Both thou and the arke of thy strength,
the presence of thy grace.
9 Let all thy preests be clothed, Lord,
with truth and righteousnesse:
Let all thy saints and holy men,
sing all with ioyfulnesse.
10 And for thy seruant Dauids sake,
refuse not, Lord, I say:
The face of thine annointed, Lord,
nor turne thy face away.

☞ The second part.

11 The Lord to Dauid swore in truth,
and will not shrinke from it:
Saieng, the frute of thy body
vpon thy seat shall sit.
12 And if thy sonnes my couenant keepe,
that I shall learne ech one:
Then shall their sons for euer sit
vpon thy princely throne.
13 The Lord himselfe hath chose Sion
and loues therein to dwell:

14 Saieng, this is my resting place,
I loue and like it well.
15 And I will blesse with great increase
hir victuals euery where:
And I will satisfie with bread
the needy that be there.
16 Yea I will decke and cloath hir preests
with my saluation:
And all hir saints shall sing for ioy
of my protection.
17 There will I surely make the horne
of Dauid for to bud:
For there I haue ordaind for mine
a lanthorne bright and good.
18 As for his enmies I will cloath
with shame for euermore:
But I will cause his crowne to shine
more fresh than heretofore.

Ecce quam bonum. Psal. Cxxxiij. W. W.

☞ The commendation of godly and brotherly amitie, compared to the most pretious oile mentioned in Exod. xxx.

O How happy a thing it is,
and ioyfull for to see,
Brethren together fast to hold
the band of amitie.
2 It cals to mind the sweet perfume,
and that costly ointment:
Which on the sacrificers head
by Gods precept was spent.
It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did run downe
his rich attire about.

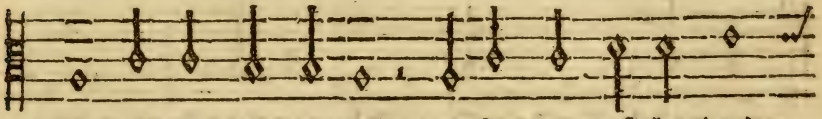
{ Sing this to the lamentation of a sinner. }

3 And as the lower ground doth drinke
the dew of Hermon hill:
And Sion with hir siluer drops
the fields with frute doth fill.

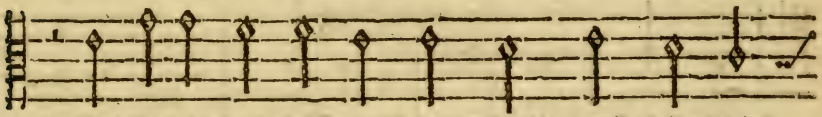
Euen so the Lord doth poure on them
his blessings manifold:
Whose hearts and minds without all guile
this knot do keepe and hold.

Ecce nunc. Psal. Cxxxiiij. W.K.

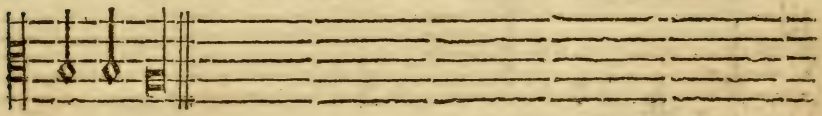
☞ He exhorteth the Leuits that watch in the temple to praise the Lord.



1. Behold and haue regard, ye seruants of the Lord:



which in his house by night do watch, praise him with



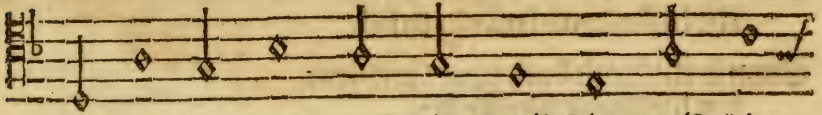
one accord.

2 Lift vp your hands on hie,
vnto his holy place:
And giue the Lord his praises due,
his benefits imbrace.
3 For why? the Lord who did
both earth and heauen frame:
Doth Sion blesse, and will conserue
for euermore the same.

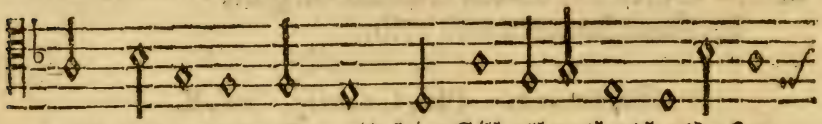
Laudate

Laudate nomen. Psal. Cxxxv. N.

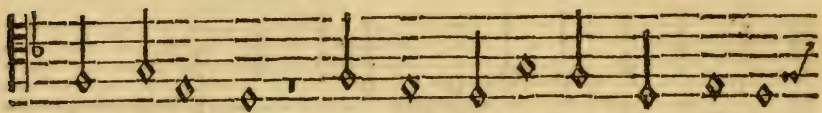
The exhorteth all the faithfull to praise God for his maruellous workes and graces wherein he hath declared his maiesty, to the confusion of all Idolaters.



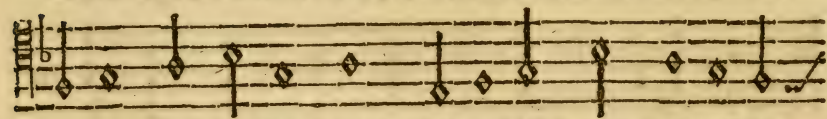
1. O praise the Lord, praise him, praise him, praise him



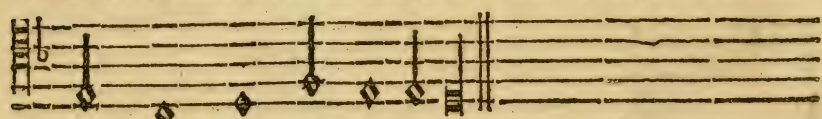
with one accord: O praise him still, all ye that be the ser-



uants of the Lord: 2. O praise him ye that stand and be



in the house of the Lord: Ye of his court and of his



house, praise him with one accord.

3 Praise ye the Lord, for he is good,
sing praises to his name:
It is a comly and good thing,
alwaies to do the same.
4 For why? the Lord hath chose Jacob,
his very one you see:
So hath he chosen Israell,
his treasure for to bee.

5 For this I know and am right ſure,
the Lord is verie great:
He is in deed aboue all gods
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought:
In heauen, in earth, and in the ſea,
which he had framde of nought.

7 He lifts vp clouds euen from the earth,
he makes lightnings and raine:
He bringeth foorth the winds alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of ech thing,
in Egypt that tooke reſt:
He ſpared there no liuing thing,
the man nor yet the beaſt.

9 He hath in thee ſhewd wonders great,
O Egypt void of vants:
On Pharao thy curſed king,
and his ſeuere ſeruants.
10 He ſmote then manie nations,
and did great acts and things:
He ſlew the great and mightieſt,
and cheefeſt of their kings.

11 Sehon king of the Amorites,
and Og king of Baſan:
He ſlew alſo the kingdoms all,
that were of Canaan.
12 And gaue their land to Iſraell,
an heritage we ſee:
To Iſraell his owne people,
an heritage to be.

¶ The ſecond part.

13 Thy name, O Lord, ſhall ſtill endure,
and thy memoriall:
Throughout all generations,
that are or euer ſhall.
14 The Lord ſhall ſurely now auenge
his people all in deed:
And to his ſeruants he will ſhew
fauour in time of need.

15 The Idols of the Heathen are made,
in all their coaſtes and landes:
Of ſiluer and of gold be they,
the workes euen of mens handes.
16 They haue their mouths & cannot ſpeak,
and eies that haue no ſight:
17 They haue eke eares that heare nothing,
their mouthes be breathles quite.

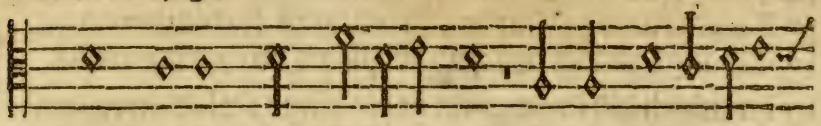
18 Wherfore all they are like to them,
that ſo do ſet them forth:
And likewiſe thoſe that truſt in them,
or thinke they be ought worth.
19 O all ye houſe of Iſraell,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
prayſe him with one accord.

20 And ye that be of Leuies houſe,
praiſe ye likewiſe the Lord:
And all that ſtand in awe of him,
praiſe him with one accord.
21 And out of Sion ſound his praiſe,
the great praiſe of the Lord:
Which dwelleth in Jeruſalem,
praiſe him with one accord.

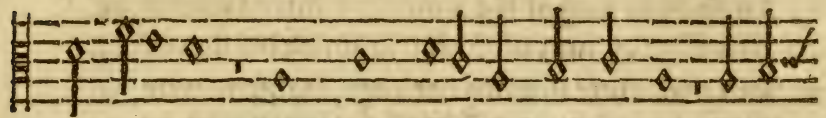
Confi-

Confitemini Domino. Cxxxvj.

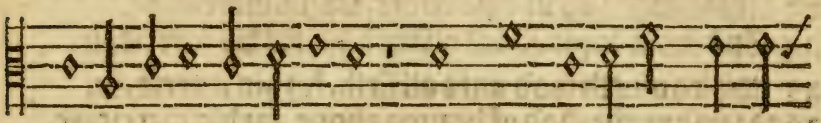
¶ A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things.



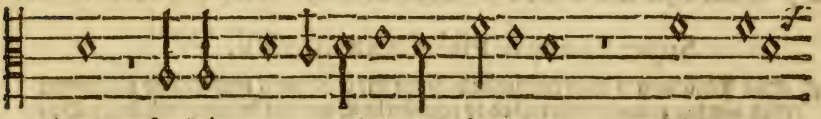
1 Praise ye the Lord, for he is good, for his mercy endu-



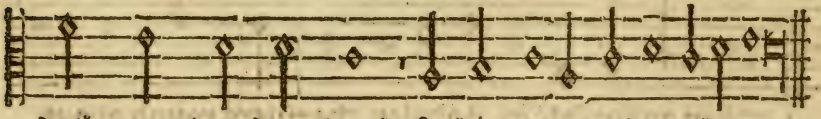
reth for euer. 2 Giue praise vnto the God of gods, for his



mercy endureth for euer. 3 Giue praise vnto the Lord of



Lords, for his mercy endureth for euer. 4 Which only



doth great wonders worke, for his mercy endureth, &c.

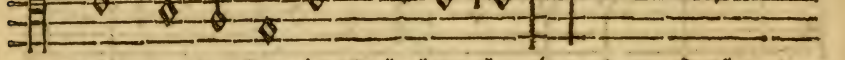
5 Which by his wisdom made the heauens, for his mercy, &c
6 Which on the waters stretcht the earth, for his mercy, &c.
7 Which made great light to shine abroad, for his mercy, &c.
8 As Sunne to rule the lightsome day, for his mercie, &c.

9 The Moone and stars to guide the night, for his mercy, &c
10 Which smote Egypt w̄ their first borne, for his mercy, &c.
11 And Israell brought out from them, for his mercie, &c.

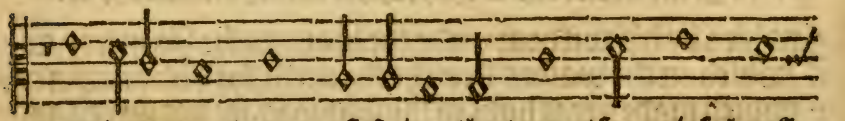
12 With mighty hand and ſtretched arme, for his mercy, &c.
13 Which cut the red ſea in two parts, for his mercy, &c.
14 And Iſraell made paſſe there through, for his mercie, &c.
15 And drowned Pharao and his hoaſt, for his mercie, &c.
16 Through wilderneſſe his people led, for his mercie, &c.
17 He which did ſmite great noble kings, for his mercy &c.
18 And which hath ſlain the mighty kings for his mercy &c
19 As Sehon king of the Amorites, for his mercie, &c.
20 And Og the king of Baſan land, for his mercie, &c.
21 And gaue their land for heritage, for his mercie, &c.
22 Euen to his ſeruaunt Iſraell, for his mercie, &c.
23 Remembred vs in baſe eſtate, for his mercie, &c.
24 And from oppreſſours reſcued vs, for his mercie, &c.
25 Which giueth food vnto all fleſh, for his mercie, &c.
26 Prayſe ye the God of heauen aboue, for his mercie, &c.
27 Giue thanks vnto the Lord of Lords, for his mercie, &c.

Super flumina. Pſal. Cxxxvij. W. W.

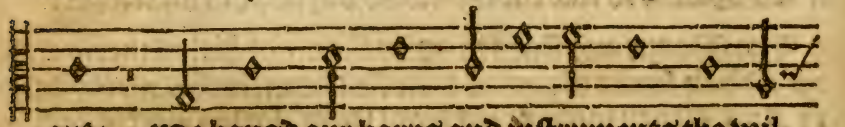
¶ The Iſraelites in their captiuitie hearing the Caldeans reproch and plaſpheme God and his religion deſire God to puniſh the Edomits, who prouoked the Babylonians againſt them, and prophecied the deſtruction of Babylon.



1 When as we ſate in Babylon, the riuers round about,

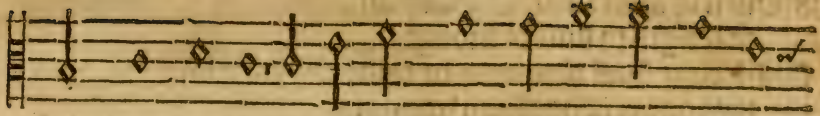


and in remembrance of Sion, the teares for griefe burſt

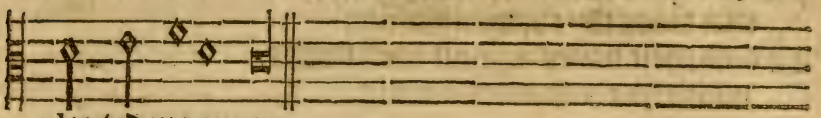


out: 2 We haugd our harps and inſtruments the wil-

low



low trees vpon, For in that place men for their vse had



planted many one.

3 Then they to whom we prisoners were,
said to vs tauntingly:
Now let vs heare your Hebrue songs,
and pleasantly melody.
4 Alas sayd we, who can once frame
his sorrowfull hart to sing
The prayses of our louyng God,
thus vnder a straunge kyng.

5 But yet if I Jerusalem
out of my hart let slide:
Then let my fingers quite forget
the warblyng Harpe to guide.
6 And let my tongue within my mouth,
be tide for euer fast:
If that I ioy before I see
thy full deliuerance past.

7 Therfore, O Lord, remember now
the cursed noyse and cry:
That Edomes sonnes against vs made,
when they razde our Citie.
Remember Lord their cruell wordes,
when as with one accord
They cride on, sacke, and raze their walles,
in despight of their Lord.

8 Euen so shalt thou (O Babylon,)
at length to dust be brought:
And happy shall that man be cald,
that our reuenge hath wrought.
9 Yea blessed shall that man be cald,
that takes thy children young:
To dash their bones against hard stones,
which lye the streetes among.

Confitebor tibi. Psal. Cxxxviij. N.

¶ Dauid praiseth the goodnesse of God toward him, for which, euen forreine Princes shall praise the Lord togither with him. And he is assured to haue like comfort of God hereafter, as heretofore.

THee will I praise with my whole hart, my Lord my God alwaies: { Sing this to the tune of the xlvij. ps. }
Euen in the presence of the Gods
I will aduaunce thy prayse.
2 Toward thy holy Temple I
will looke and worship thee:
And praysed in my thankefull mouth
thy holy name shall be.

Euen for thy louing kindnesse sake,
and for thy truth withall:
For thou thy name hast by thy word
aduaunced ouer all.
3 When I did call thou heardest me,
and thou hast made also,
The power of encreased strength
within my soule to grow.

4 Yea all the kinges on earth they shall
giue praise to thee, O Lord:
For they of thy most holy mouth
haue heard thy mighty word.

5 They of the waies of God the Lord
in singing shall intreate:
Because the glorie of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly spirit:
But he contemning knowes a farre
the proud and lofty wight.
7 Although in midst of trouble I
do walke, yet shall I stand:
Renued by thee, O my Lord,
thou wilt stretch out thy hand.

Upon the wrath of all my foes,
and saued shall I be:
By thy right hand the Lord God will
performe his worke to me.
8 Thy mercy Lord endures for aie,
Lord do me not forsake:
Forsake me not that am the worke,
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

¶ Dauid to cleanse his heart from all hypocrisie, sheweth that nothing is so secret which God seeth not. After declaring his zeale and feare of God, he protesteth to be enimie to all them that contemne God.

O Lord, thou hast me tride and knowne, { Sing this to the tune of the Ciij. psal. }
my sitting thou dost know:
2 And rising eke my thoughts a farre
thou understandst also.
3 My pathes, yea and my lying downe,
thou compassest alwaies:
And by familiar custome art
acquainted with my waies.

4 No word is in my tong, O Lord,
but knowne it is to thee:
5 Thou me behind hodlst, and before
thou laiest thine hand on me.
6 Too wonderfull aboue my reach,
Lord is thy cunning skill:
It is so hie, that I the same
can not attaine vntill.

7 From sight of thy all seeing spyte,
Lord, whither shall I go?
Or whether shall I flee away,
thy presence to scape fro?
8 To heauen if I mount aloft,
lo thou art present there:
In hell if I lie downe below,
euen there thou dost appeare.

9 Yea let me take the morning wings,
and let me go and hide:
Euen there where are the farthest parts,
where flowing sea doth slide.
10 Yea euen thither also shall
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.

11 Yea, if I say the darknesse shall
yet shroud me from thy sight:
Lo, euen also the darkest night
about me shall be light.
12 Yea darknesse hideth not from thee,
but night doth shine as day:
To thee the darknesse and the light
are both a like alway.

¶ The second part.

13 For thou possessed hast my raines,
and thou hast couered me:
When I within my mothers wombe
inclosed was by thee.
14 Thee will I praise, made fearefully
and wondrously I am:
Thy works are maruellous, right well
my soule doth know the same.

15 My bones they are not hid from thee,
although in secret place
I haue beene made, and in the earth
beneath I shaped was.
16 When I was formelesse, then thine eie
saw me, for in thy booke
Were written all, naught was before,
that after fashion tooke.

17 The thoughts therefore of thee, O God,
how deare are they to me?
And of them all how passing great
the endlesse numbers be?
18 If I should count them, lo their summe
more then the sand I see:
And whensoeuer I awake,
yet am I still with thee.

19 The wicked and the bloodie man,
oh that thou wouldest slay:
Euen those, O God, to whom depart,
depart from me, I say.
20 Euen those of thee, O Lord my God,
that speake full wickedlie:
Those that are lifted vp in vaine,
being enimies to thee.

21 Hate

21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,
against thee that arise?
22 I hate them with vnfained hate,
euen as my vtter foes:
23 Trie me, O God, and know my heart,
my thoughts proue and disclose.
24 Consider, Lord, if wickednesse
in me there any be:
And in thy way, O God, my guide
for euer lead thou me.

Eripe me Domine. Psal. Cxl. N.

¶ Dauid praieth vnto the Lord, against the crueltie, falshood and iniuries of his enimies, assuring himselfe of his succour. Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.

LOrd saue me from the euill man,
and from the cruell wight
2 Deliuer me, which euill do
imagine in their spite.
3 Which make on me continuall warre,
their tongs so they haue whet:
Like serpents vnderneath their lips,
is adders poyson set.

{ Sing this to the tune of the lamentation. }

4 Keepe me, O Lord, from wicked hands,
preserue me to abide:
Free from the cruell man that meanes
to cause my steps to slide.
5 The proud haue laid a snare for me,
and they haue spread a net:
With cords in my path waies, and gins
for me eke haue they set.
6 Therefore I said vnto the Lord,
thou art my God alone:

Heare

Heare me, O Lord, O heare the voice,
wherewith I pray and mone.
7 O Lord my God, thou only art
the strength that saueth mee:
My head in day of battell hath
beene couered still by thee.

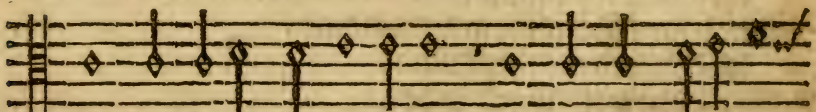
8 Let not, O Lord, the wicked haue
the end of this desire:
Performe not his ill thought, least he
with pride be set on fire.
9 Of them that compasse me about,
the chiefest of them all:
Lord, let the mischiefe of their lips
vpon themselues befall.

10 Let coles fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may
not rise out of the same.
11 For no backbiter shall on earth
be set in stable plight:
And euill to destruction still
shall hunt the cruell wight.

12 I know the Lord thafflicted will
reuenge, and iudge the poore:
The iust shall praise thy name, iust shall
dwell with thee euermore.

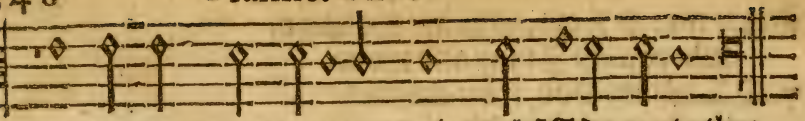
Domine clamaui. Psal. Cxlj. N.

¶ Dauid being grieuously persecuted vnder Saule desireth succour, and patience till God take vengeance of his enimies.



1 O Lord vpon thee do I call, Lord hast thee vnto me:

And



And harken Lord vnto my voice, whē I do cry to thee.

2 As incense, let my praier be
directed in thine eies:
And the vplifting of my hands,
as euening sacrifice.

3 My Lord, for guiding of my mouth,
set thou a watch before:
And also of my mouing lips,
O Lord, keepe thou the dore.

4 That I should wicked workes commit,
incline thou not my hart:
With ill men of their delicats,
Lord, let me eat no part.

5 But let the righteous smite me, Lord,
for that is good for me:
Let him reproue me, and the same,
a pretious oile shall be.
Such smiting shall not breake my head,
the time shall shortly fall:
When I shall in their miserie
make praiers for them all.

6 Then when in stonie places downe
their iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.

7 Our bones about the graues mouth,
lo, scattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.

8 But,

8 But, O my Lord my God, mine eies
do looke vp vnto thee:
In thee is all my truſt, let not
my ſoule forſaken bee.
9 Which they haue laid to catch me in,
Lord keepe me from the ſnare:
And from the ſubtill grins of them,
that wicked workers are.
10 The wicked into their owne nets
togither let them fall:
While I do by thy helpe eſcape
the dangers of them all.

Voce mea ad Do. Pſal. Cxlij. N.

¶ Dauid neither for feare nor anger, would kill Saule, but with a quiet mind praied vnto God, who preſerued him.

{ Sing this to the tune of the Cxlj. pſ. }

BEfore the Lord God with my voice
I did ſend out my crie:
And with my ſtrained voice vnto
the Lord God praied I.
2 My meditation in his ſight
to poure I did not ſpare:
And in the preſence of the Lord
my troubles did declare.
3 Although perplexed was my ſpirite,
my path was knowne to thee:
In way where I did walke, a ſnare
they ſlily laid for mee.
4 I viewd and lookt on my right hand,
but none there would me know:
All refuge failed me, and for
my ſoule none cared tho.
5 Then cried I Lord to thee, and ſaid,
my hope thou only art:

Thou

Thou in the land of liuing art
my portion and my part.
6 Harke to my cry, for I am brought
full low, deliuer me
From them that do me perſecute,
for me too ſtrong they be.

7 That I may praiſe thy name, my ſoule
from priſon, Lord, bring out:
When thou art good to me, the iuſt
ſhall preaſe me round about.

Domine exaudi. Pſal. Cxliij. N.

¶ An earneſt praier for remiſſion of ſinnes, acknowledging that the enimies did cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by his holy ſpirit, that he may ſpend the reſt of his life in the true feare and ſeruice of God.

LOrd heare my praier, harke the plaint
that I do make to thee:
Lord in thy natiue truth, and in
thy iuſtice anſwere mee.
{ Sing this to the tune of the Ciij. pſ. }

2 In iudgement with thy ſeruant, Lord,
oh enter not at all:
For iuſtified be in thy ſight
not one that liueth ſhall.

3 The enmie hath purſued my ſoule,
my life to ground hath throwne:
And laid me in the darke, like them
that dead are long agone.

4 Within me in perplexitie
was mine accombred ſpirite:
And in me was my troubled heart
amazed and affright.

5 Yet I record time paſt, in all
thy workes I meditate:

Yea

Yea in thy woꝛkes I meditate,
that thy handes haue create.
6 To thee, O Lord my God, lo I,
do ſtretch the crauing handes:
My ſoule deſireth after thee,
as do the thirſtie landes.

7 Heare me with ſpeed, my ſpirit doth fail-
hide not thy face me fro:
Elſ ſhall I be like them, that downe
into the pit do go.
8 Let me the louing kindneſſe in
the moꝛning heare and know:
Foꝛ in thee is my truſt, ſhew me
the way that I ſhall go.

9 Foꝛ I lift vp my ſoule to thee,
O Lord, deliuer mee
From all mine enimies, foꝛ I
haue hidden me with thee.
10 Teach me to do thy will, foꝛ thou,
thou art my God, I ſay:
Let thy good ſpirit vnto the land
of mercie me conuey.

11 Foꝛ thy names ſake with quickning gr:
aliue do thou me make:
And out of trouble bring my ſoule,
euen foꝛ thy iuſtice ſake.
12 And foꝛ thy mercie ſlay my foes,
O Lord, deſtroy them all:
That do oppreſſe my ſoule, foꝛ I
thy ſeruant am and ſhall.

Benedictus Dominus. Pſal. Cxliij. N.

¶ Dauid praiſeth the Lord foꝛ his victoꝛies and kingdome reſtoꝛed, yet calling foꝛ the deſtruction of the wicked: and declareth wherein the felicitie of ane peoꝛle conſiſteth.

1 Bleſt

BLeſt be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 He is my goodneſſe, fort and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeeld.

{Sing this to the tune of the Cxlj. pſ.}

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſonne of man, that vpon him
thou thinkeſt in ſuch wiſe?
4 Man is but like to vanitie,
ſo paſſe his daies to end:
5 As fleeting ſhade bow downe, O Lord,
the heauens and deſcend.

6 The mountains touch, & they ſhall ſmoke,
caſt foorth thy lightning flame:
And ſcatter them, thine arrowes ſhoote,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
O Lord, deliuer mee:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtill mouth of vanitie,
and fondneſſe doth intreat:
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong will I ſing, O God,
and ſinging will I bee:
On Viol and on inſtrument
ten ſtringed vnto thee.

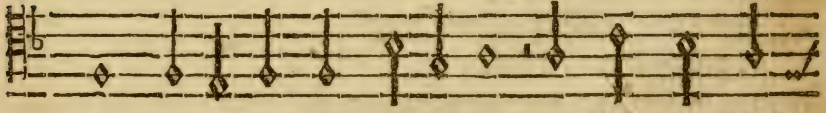
10 Euen he it is that onely giues
deliuerance to kings:
Vnto his seruant Dauid helpe
from hurtfull sword he brings.
11 From strangers hand me saue & shield,
whose mouths talke vanitie:
And their right hand is a right hand
of guile and subtiltie.

12 That our sons may be as the plants,
whom growing youth doth reare:
Our daughters as carued corner stones,
like to a palace faire.
13 Our garners full, and plenty may
with sundry sorts be found:
Our sheepe bring thousands in our streets,
ten thousand may abound.

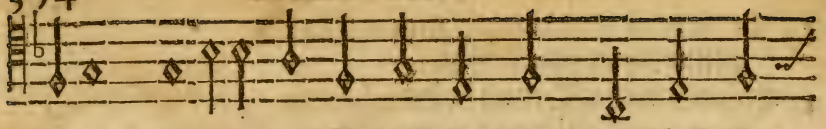
14 Our oxen be to labour strong,
that none do vs inuade:
There be no going out, no cries
within our streets be made.
15 The people blessed are, that with
such blessings are so stord:
Yea blessed all the people are,
whose God is God the Lord.

Exaltabo te. Psal. Cxlv. N.

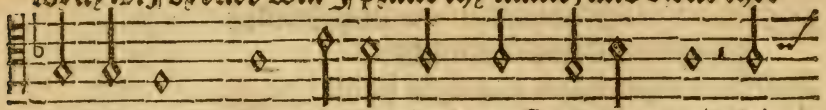
¶ Dauid describeth the wonderful prouidence of God, in gouerning and preserving all the other creatures. He praiseth God for his iustice, mercie, and special louing kindnesse towards those that call vpon him, that feare and loue him.



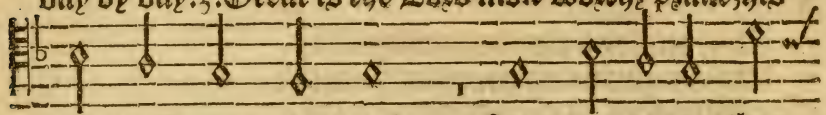
1. Thee will I laud my God & king, and blesse thy name



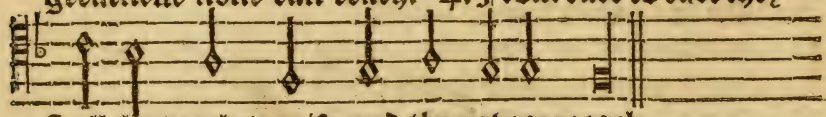
for ay. 2. For euer will I praise thy name, and blesse thee



day by day. 3. Great is the Lord most worthy praise, his



greatnesse none can reach. 4. From race to race they



shall thy works praise, and thy power preach.

5 I of thy glorious maiestie
the beautie will record:
And meditate vpon thy works
most wonderfull, O Lord.

6 And they shall of thy power, and of
thy fearefull acts declare:
And I to publish all abroad
thy greatnes will not spare.

7 And they into the mention shall
breake of thy goodnesse great:
And I aloud thy righteousnesse
in singing shall repeat.

8 The Lord our God is gratious,
and mercifull also:
Of great abounding mercie, and
to anger he is slow.

9 Yea good to all, and all his works
his mercie doth exceed:

10 Lo, all thy works do praise thee Lord,
and do thy honor spread:
11 Thy saints do blesse thee, and they do
thy kingdoms glorie show:
12 And blaze thy power, to cause the sonnes
of men his power to know.

☞ The second part.

And of his mightie kingdome eke
to spread the glorious praise:
13 Thy kingdome, Lord, a kingdome is,
that doth indure alwaies.
And thy dominion through ech age
indures without decay:
14 The Lord vpholdeth them that fall,
their sliding he doth stay.
15 The eies of all do wait on thee,
thou dost them all releeue:
And thou to ech sufficing food
in season due dost geue.
16 Thou openest thy plentious hand,
and bountiously dost fill
All things, whatsoeuer doth liue,
with gifts of thy good will.
17 The Lord is iust in all his waies,
his works are holie all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the desires, which they require
that feare him, will fulfill:
And he will heare them when they crie,
and saue them all he will.
20 The Lord preserues all those to him
that beare a louing heart:

But he them all that wicked are
will vtterly subuert.
21 My thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name
for euer shall accord.

Lauda anima mea. Psal. Cxlvj. I. H.

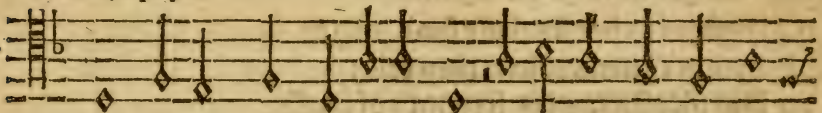
¶ Dauid teacheth that none should put their trust in men but in God alone, who is almighty, and deliuereth the afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherlesse, widowes, strangers, and is king for euer.

MY soule praise thou the Lord alwaies, { Sing this to the tune of the Ciij. psa. }
my God I will confesse:
2 While breath and life prolong my daies,
my toong no time shall cease.
3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonnes of mortall men,
in whom there is no health.
4 For why? their breath doth soone depart,
to earth anon they fall:
And then the counsels of their hart
decay and perish all.
5 O happy is that man, I say,
whom Jacobs God doth aid:
And he whose hope doth not decay,
but on the Lord is staid.
6 Which made the earth and waters deepe
the heauens high withall:
Which doth his word and promise keepe
in truth and euer shall.
7 With right alwais doth he proceed
for such as suffer wrong:
The poore and hungry he doth feed,
and loose the fetters strong.

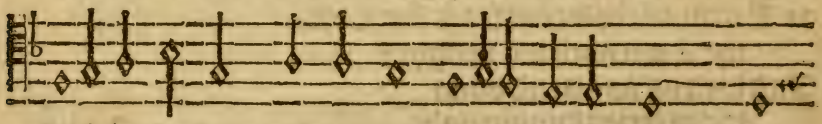
8 The Lord doth send the blind their sight,
the lame to limbs restore:
The Lord, I say, doth loue the right
and iust man euermore.
9 He doth defend the fatherlesse,
the strangers sad in hart:
And quit the widdow from distresse,
and ill mens waies subuart.
10 Thy Lord and God eternally,
O Sion, still shall reigne:
In time of all posteritie,
for euer to remaine.

Laudate Dominum. Psal. Cxlvij. N.

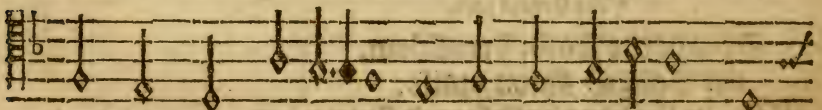
☞ The prophet praiseth the bountie, wisdome, power, iustice and prouidence of God vpon all his creatures, but specially vpon his church, which he gathered together after their dispersion, declaring his word and iudgement so vnto them, as he hath done to no other people.



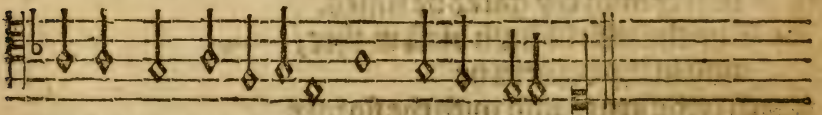
1. Praise ye the Lord, for it is good vnto our God to sing:



for it is pleasant, and to praise it is a comly thing. 2. The



Lord his owne Jerusalem he buildeth vp alone: and



the dispersit of Jsraell doth gather into one.

3 He heales the broken in their heart,
their sore vp doth he bind:
4 He counts the number of the Stars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wil dome infinite:
6 The Lord releeues the meeke, and throwes
to ground the wicked wight.

7 Sing vnto God the Lord with praise,
vnto the Lord reioice:
And to our God vpon the harpe,
aduance your singing voice.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountains he doth make
the grasse to grow againe.

9 He giues to beasts their food, and to
yong rauens when they crie:
10 His pleasure not in strength of horse,
nor in mans legs doth lie.
11 But in all those that feare the Lord,
the Lord hath his delight:
And such as do attend vpon
his mercies shining light.

¶ The second part.

12 O praise the Lord, Jerusalem,
thy God, O Sion, praise:
13 For he the bars hath forged strong,
wherewith thy gates he staies.
14 Thy children he hath blest in thee,
and in thy borders he
Doth settle peace, and with the flower
of wheat he filleth thee.

15 And

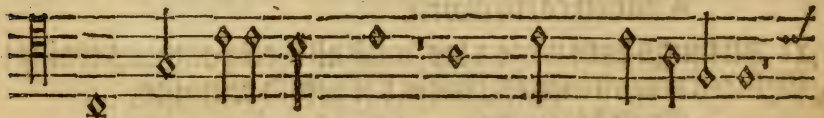
15 And his commandement vpon
the earth he sendeth out:
And eke his word with speedy course
doth swiftly run about.
16 He giueth snow like wooll, hore frost
like ashes doth he spread:
17 Like morsels casts his ise, thereof
the cold who can abide?

18 He sendeth forth his mightie word,
and melteth them againe:
His wind he makes to blow, and then
the waters flow amaine.
19 The doctrine of his holy word,
to Jacob doth he show:
His statutes and his iudgements he
giues Israell to know.

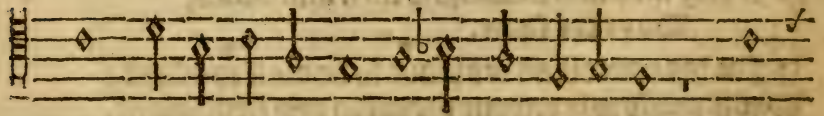
20 With euery nation hath he not
so dealt, nor they haue knowne
His secret iudgements, ye therefore
praise ye the Lord alone.

Laudate Dominum. Psal. Cxlviij. I. H.

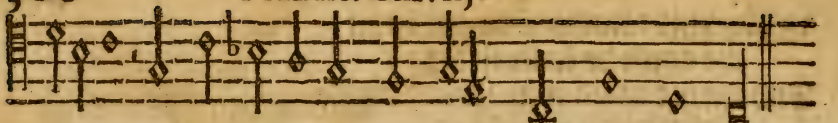
The prouoketh all creatures to praise the Lord in heauen, and in all places, especially for the power that he hath giuen to his people Israell.



1. Giue laud vnto the Lord, from heauen that is so hie:



praise him in deed & word, aboue the starry skie. 2. And
also



also ye, his angels al, armies roial praise him with glee.

3 Praise him both moone & sun, which are so cleere & bright:
The same of you be done, ye glistring stars of light.
4 And eke no lesse,
Ye heauens faire and clouds of the aire,
His laud expresse.

5 For at his word they were all formed as we see,
At his voice did appeare all things in their degree.
6 Which he set fast,
To them he made a law and trade,
For ay to last.

7 Extoll and praise Gods name on earth, ye dragons felt:
All deepes do ye the same, for it becommeth you well.
8 Him magnifie,
Fire, haile, ise, snow, and stoms that blow,
At his decree.

9 The hils and mountains all, and trees that frutefull are,
The Cedars grat and tall his worthy praise declare.
10 Beasts and cattell,
Yea birds flieng and worms creeping,
That on earth dwell.

11 All kings both more & les, with all their pompous traine:
Princes and all iudges, that in the world remaine,
Exalt his name:
12 Yong men and maids, old men and babes,
Do ye the same.

13 For his name shall we proue to be most excellent,
Whose praise is far aboue the earth and firmament.
14 For sure he shall

Exalt

Exalt with blis the horne of his,
And helpe them all.

His saints all shall forth tell his praise and worthinesse,
The children of Israell, ech one both more and lesse:
And also they,
That with good will his words fulfill,
And them obey.

Cantate Domino. Psal.Cxlix. N.

An exhortation to the church to praise the Lord for his victory and conquest that he giueth his saints against all mans power.

SIng ye vnto the Lord our God
a new and pleasant song:
And let the praise of him be heard
his holy saints among.
{Sing this to the tune of the Ciij. psa.}

2 Let Israell reioice in him,
that made him of nothing:
And let the seed of Sion hill
be ioifull in their king.

3 Let them sound praise with voice of flute,
vnto his holy name:
And with the Timbrell and the Harpe,
sing praises of the same.

4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the meeke to glory great.

5 With glory and with honour now,
let all thy saints reioice:
And now aloud vpon their beds
aduance their singing voice.

6 And in their mouths let be the acts
of God the mightie Lord:
And in their hands eke let them beare
a double edged sword.

7 To plague the heathen, and correct
the people with their hands:
8 To bind their stately kings in chains,
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his saints shall haue,
praise ye the Lord therefore.

Laudate Dominum. Psal.CL. N.

¶An exhortation to praise the Lord without ceasing by all maner of waies, for all his mightie and wonderfull workes.

YEeld vnto God the mighty Lord, { Sing this to the tune of the Ciij.psa. }
praise in his sanctuarie:
And praise him in the firmament,
that shewes his power on hie.
2 Aduance his name, and praise him in
his mighty acts alwaies:
According to his excellence
of greatnesse giue him praise.

3 His praises with the princely noise
of sounding trumpets blow:
Praise him vpon the Viol, and
vpon the Harpe also.
4 Praise him with Timbrell & with Flute,
Organs and Virginals:
5 With sounding Cimbals praise ye him,
praise him with lowd Cimbals.

6 What euer hath the benefit
of breathing, praise the Lord:
To praise the name of God the Lord,
agree with one accord.

The end of the psalmes of Dauid.

¶An

¶ An exhortation vnto the praise of God, to be song before Morning praier. T.B.

PRaise the Lord, O ye Gentils all, which hath brought you into his light: { Sing this to the tune of the C. psa. }
O praise him all people mortall,
as it is most worthy and right.
For he is full determined,
on vs to poure out his mercy:
And the Lords truth be ye assured,
abideth perpetually.

Glorie be to God the Father,
And to Iesus Christ his true sonne:
With the holy ghost in like maner,
Now and at euery season.

¶ An exhortation vnto the praise of God, to be song before Euening praier. T.B.

BEhold now giue heed, such as be
The Lords seruants faithfull and true: { Sing this to the tune of the C. psal. }
Come praise the Lord euery degree,
With such songs as to him are due.

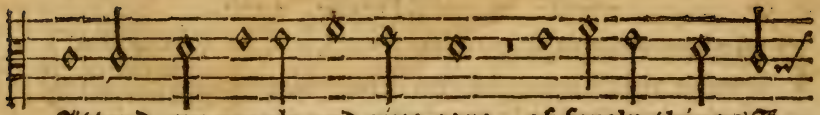
O ye that stand in the Lords house,
Euen in our owne Gods mansion:
Praise ye the Lord so bountious,
Which worketh our saluation.

Lift vp your hands in his holy place,
Yea and that in the time of night:
Praise the Lord which giueth all grace,
For he is a Lord of great might.

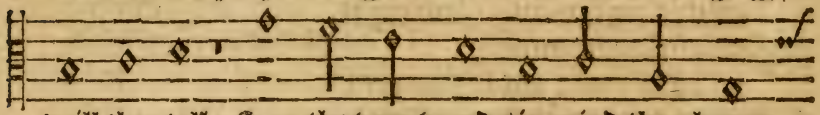
Then shall the Lord out of Sion,
Which made heauen & earth by his power:
Giue to you and your nation,
His blessing, mercy, and fauor.

Glorie be to God the father, &c.

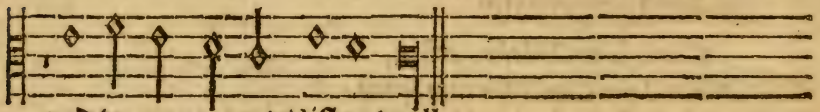
¶ The



Attend my people and giue eare, of ferely things I



will thee tell: See that my words in mind thou beare,



and to my precepts listen well.

1 I am thy souereigne Lord and God,
Which haue thee brought from carefull thrall,
And eke reclaimd from Pharaos rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With greeuous plagues this sinne will smite.

3 Take not in vaine his holy name,
Abuse it not after thy will:
For so thou might soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from worke the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests you may attend.

5 Unto thy parents honour giue,
As Gods commandements do pretend:
That thou long daies and good maist liue,
In earth where God a place doth lend.

6 Beware of murder and cruell hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife or ought that he calth mine:
His field, his ox, his asse, his slaue,
Or any thing that is not thine.

A praier.

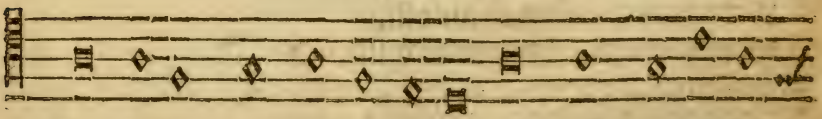
The spirit of grace, grant vs, O Lord,
To keepe these lawes our harts restore:
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therefore, O Christ, we craue,
That we in thee may them fulfill.

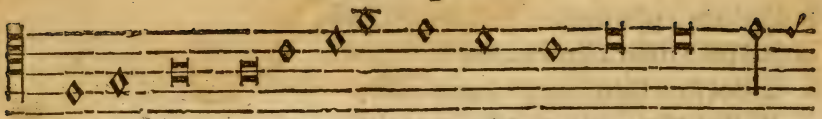
Lord, for thy name sake grant vs this,
Thou art our strength, O sauiour Christ,
Of thee to speed how should we misse,
In whom our treasure doth consist.

To thee for euermore be praise,
With thy father in ech respect:
And with thy holy spirit alwaies,
The comforter of thine elect.

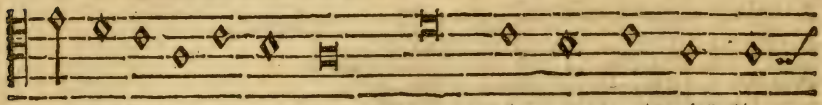
The Lords praier. D. Cox.



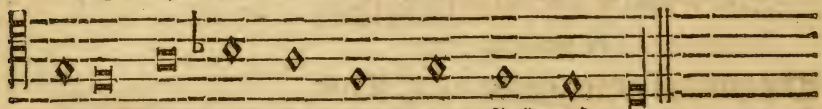
Our father which in heauen art, and makst vs all one brother-



brotherhood: to call vpon thee with one hart, Our hea-



uenly father & our God, Grant we pray not with lips



lone, But with the harts deepe sigh and grone.

Thy blessed name be sanctified,
Thy holie word might vs inflame:
In holie life for to abide,
To magnifie thy holy name.
From all errors defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre,
And henseforth euerlastingly:
Thine holy Ghost into vs poure,
With all his gifts most plentiously.
From sathans rage and filthie band,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and wo.
Let not flesh, bloud, or anie ill,
Preuaile against thy holie will.

Giue vs this day our daily bread,
And all other good gifts of thine:

Keepe vs from warre and bloudshed,
Also from sickneſſe, dearth and pine:
That we may liue in quietneſſe,
Without all greedie carefulneſſe.

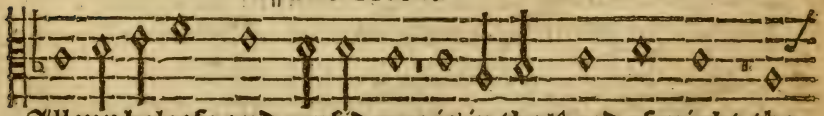
Forgiue vs our offenſes all,
Releeue our carefull conſcience:
As we forgiue both great and ſmall,
Which vnto vs haue done offenſe.
Prepare vs, Lord, for to ſerue thee,
In perfect loue and vnitie.

O Lord, into temptation
Lead vs not, when the feend doth rage:
To withſtand his inuaſion,
Giue power and ſtrength to euery age.
Arme and make ſtrong thy feeble hoſt,
With faith, and with the holy Ghoſt.

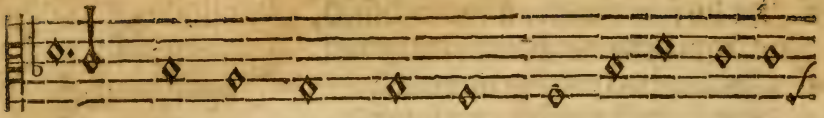
O Lord, from euill deliuer vs,
The daies and times are dangerous:
From euerlaſting death ſaue vs,
And in our laſt need comfort vs.
A bleſſed end to vs bequeath,
Into thy hands our ſoules receaue.

For thou, O Lord, art king of kings,
And thou haſt power ouer all:
Thy glorie ſhineth in all things
In the wide world vniuerſall.
Amen, let it be done, O Lord,
That we haue praid with one accord.

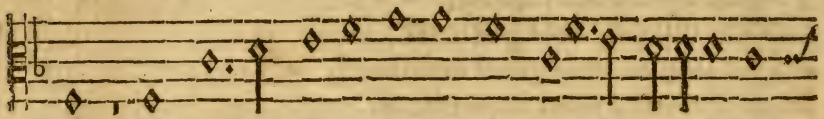
¶ The Creed.



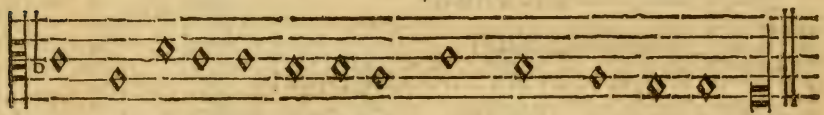
All my beleefe and confidence is in the Lord of might, the father



father which all things hath made, the day and eke the



night. The heauens & the firmament, & also many a star:



the earth & al that is therin, which pas mans reason far.

And in like maner, I beleeue in Christ our Lord his sonne,
Coequall with the deitie, and man in flesh and bone.
Conceiued by the holy ghost, his word doth me assure:
And of his mother Mary borne, yet she a virgin pure.

Because mankind to sathan was for sin in bond and thrall:
He came and offred vp himselfe to death to saue vs all.
And suffering most greeuous paine, then Pilat being iudge,
Was crucified on the crosse, and thereat did not grudge.

And so he died in the flesh, but quickned in the spirit:
His body then was buried, as is our vse and rite.
His spirit did after this descend into the lower parts:
To them ỹ long in darknes were, the true light of their harts

And in the third day of his death he rose to life againe:
To the end he might be glorified out of all greefe and paine.
Ascending to the heauens hie, to sit in glory still,
On Gods right hand his father deere, according to his will.

Untill the day of iudgement come, whē he ſhal come again:
With angels power (yet of that day we all be vncertaine.)
To iudge all people righteouſly, whō he hath derely bought:
The liuing & the dead alſo, which he hath made of nought.

And in the holy ſpirit of God my faith to ſatiſfie:
The third perſon in Trinitie beleeue I ſtedfaſtly.
The holy & catholike church, ẏ Gods word doth maintaine:
And holy ſcripture doth allow, which ſathan doth diſdaine.

And alſo I do truſt to haue by Jeſu Chriſt his death,
Releaſe and pardon of my ſinnes, and that only by faith.
What time all fleſh ſhall riſe againe, before ẏ Lord of might:
And ſe him w̄ their bodily eies, which now do giue thē light.

And then ſhall Chriſt our ſauiour the ſheepe & goats diuide:
And giue life euerlaſtingly, to thoſe whom he hath tride.
Which is his Realme celeſtiall, in glorie for to reſt:
With all the holy companie of ſaints and angels bleſt.

Which ſerue the Lord omnipotent obediently ech houre:
To whom be all dominion and praiſe for euermore.

A praier to the holy Ghoſt, to be ſung before *the Sermon.*

COme holy ſpirit the God of might, comforter of vs all:
Teach vs to know thy word aright, that we do neuer fall.
O holy Ghoſt, viſit our coaſt, defend vs with thy ſhield:
Againſt all ſinne and wickedneſſe, Lord helpe vs winne the field.

{ Sing this to the tune of Veni Creator. }

Lord keepe our Queene and her counſell, and giue them will and might:

To perseuere in thy gospell,
which can put sinne to flight.
O Lord, that giuest thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein liue and dy.

O holy spirit, direct a right
the preachers of thy word:
That thou by them maist cut downe sinne,
as it were with a sword.
Depart not from those pastures pure,
but aide them at all neede:
Which breake to vs the bread of life,
whereon our soules do feede.

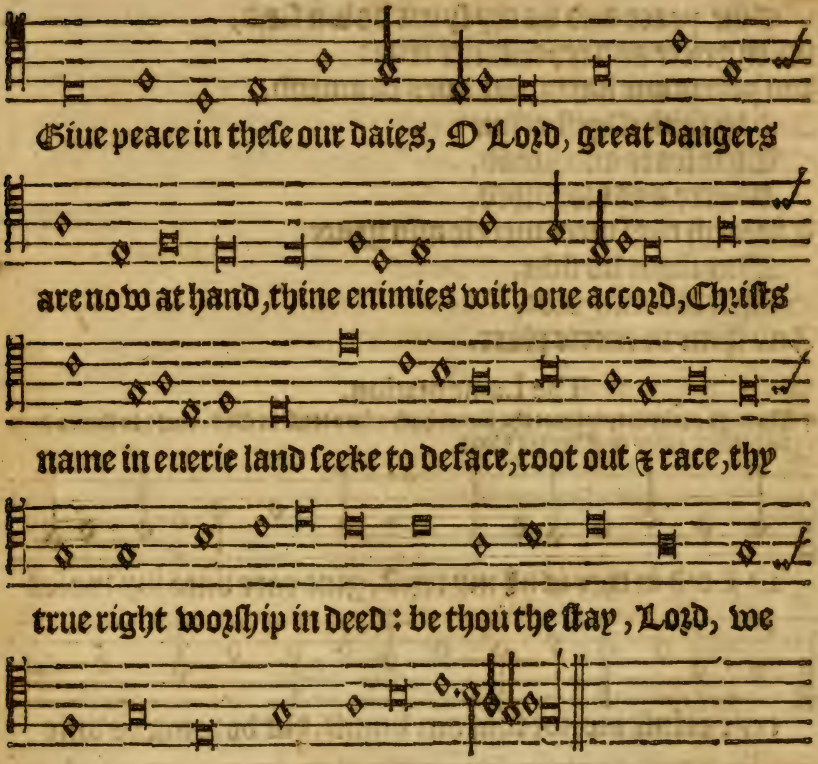
O blessed spirit of truth, keepe vs
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that are our foes,
and bring them to the light:
That they and we may all agree,
and praise thee day and night.

O Lord, increase our faith in vs,
and loue so to abound:
That man and wife be voide of strife,
and neighbours about vs round.
In our time giue thy peace, O Lord,
to nations farre and nie:
And teach them all thy holy word,
that we may sing to thee.

All glorie to the Trinitie, that is of mightes most:
The liuing Father, and the Sonne, and eke the holy Ghost.

As it hath beene in all the time that hath beene heretofore:
As it is now, and so shalbe hencefoorth for euermore.

Da pacem Domine. E. G.



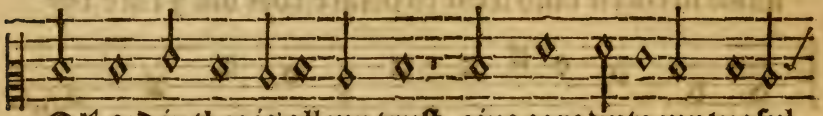
Giue vs that peace which we do lacke,
Though misbeliefe and ill life:
Thy word to offer thou dost not slacke,
Which we vnkindly gainestriue:
With fier and sword,
This healthfull word,

Some persecute and oppresse:
Some with the mouth
Confesse the truth,
Without sincere godlinesse.

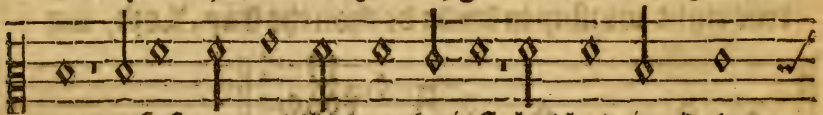
Giue peace and vs thy spirit down send,
With griefe and repentance true:
Do peerce our harts, our liues to amend,
And by faith Christ renue:
That feare and dread,
Warre and bloudshed,
Through thy sweet mercie and grace,
May from vs slide,
thy truth may bide,
And shine in euerie place.

The Lamentation.

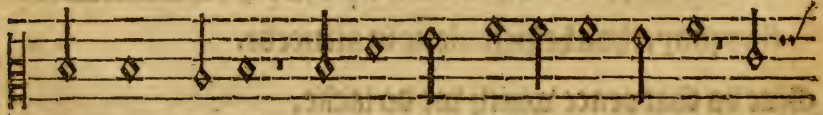
¶ Through perfect repentance the sinner hath a sure trust in God, that his sinnes shall be washed away in Christes bloud.



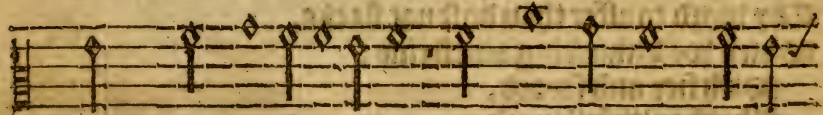
O Lord in thee is all my trust, giue eare vnto my woful



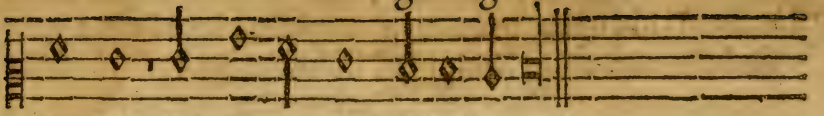
cry: refuse me not that am vniust, but bowing downe



thy heauenly eie. Behold how I do still lament my



sinnes, wherein I do offend: O Lord, for them shall I



be ſhent, ſith thee to pleaſe I do intend?

No, no, not ſo thy will is bent,
to deale with ſinners in thine ire:
But when in heart they ſhall repent,
thou grantſt with ſpeed their iuſt deſire.
To thee therefore ſtill ſhall I crie,
to waſh away my ſinfull crime:
Thy bloud, O Lord, is not yet drie,
but that it may help me in time.

Haſt thee, O Lord, haſt thee I ſay,
to poure on me the gifts of grace:
That when this life muſt fleete away,
in heauen with thee I may haue place.
Where thou doſt raigne eternally,
with God which once did downe thee ſend:
Where angels ſing continually,
to thee be praiſe world without end.

A thankeſgiuing after the receiuing of the Lords Supper.

THe Lord be thanked for his gifts, & mercies euermore:
that he doth ſhew vnto his ſaints, to him be laud therfore.
Our tongs cã not ſo praiſe ẏ Lord, as he doth right deſerue:
Our harts can not of him ſo thinke, as he doth vs preſerue.

His benefits they be ſo great, to vs that be but ſin:
That at our hands for recompence, there is no hope to win.
O ſinfull fleſh, ẏ thou ſhouldſt haue ſuch mercies of ẏ Lord:
Thou doſt deſerue more worthily, of him to be abhord.

Nought els but ſin & wretchednes doth reſt wtin our harts:
And ſtubbornly againſt the Lord we daily play our parts.

The sunne aboue the firmament, that is to vs a light:
Doth shew it selfe more cleare & pure, than we be in his sight

The heauens aboue and all therein, more holy are than we:
They serue the Lord in their estate, echoue in their degree.
They do not striue for mastership, nor slacke their office set:
But feare the Lord and do his will, hate is to them no let.

Also the earth and all therein, of God it is in awe:
It doth obserue the formers will, by skilfull natures law.
The sea, & all that is therein, doth bend when he doth beck:
The spirits beneath do trēble all, & feare his wrathful check.

But we alas for whom al these were made, them for to rule:
Do not to know or loue the Lord, as doth the oxe or mule.
A law he gaue for vs to know, what was his holy will:
He would vs good, but we would not auoid the thing is ill.

Not one of vs that seeketh out the Lord of life to please:
Nor do the thing that might vs ioine to Christ & quiet ease.
Thus are we all his enemies, we can it not denie:
And he againe of his good will, would not ỹ we should die.

Therefore when remedie was none, to bring vs vnto life:
The son of God our flesh he tooke, to mend our mortal strife.
And all the law of God our Lord, he did it full obay:
And for our sins vpon the crosse, his bloud our debts did pay

And ỹ we would not yet forget, what good he to vs wrought:
A signe he left our eies to tell, that he our bodies bought.
In bread and wine here visible, vnto thine eies and taste:
His mercies great thou maist record, if ỹ his spirit thou hast.

As once the corne did liue & grow, & was cut down w̄ sithe:
And threshed out w̄ many stripes, out frō his huske to driue.
And as the mill with violence, did teare it out so small:
And made it like to earthly dust, not sparing it at all.

And

And as the Quen with fier hote, did close it vp in heat:
And all this done ẏ I haue said, that it should be our meat.
So was the Lord in his ripe age, cut down vō cruell death:
His soule he gaue in torments great, & yelded vp his breath.

Because that he to vs might be an euerlasting bread: (led.
With much reproch and troubles great, on earth his life he
And as the grapes in pleasant time, are pressed very sore:
And plucked down whē they be ripe, & let to grow no more.

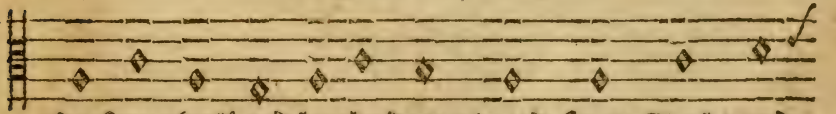
Because the iuice that in them is, as comfortable drinke:
We might receiue & ioyful be, whē sorrows make vs shrink.
So Christes bloud out pressed was, vō nails & eke vō speare:
The iuice wherof doth saue all those, ẏ rightly do him feare.

And as the cornes by vnitie, into one loafe is knit:
So is the Lord & his whole church, though he in heauen sit.
As many grapes make but one wine, so should we be but one
In faith and loue in Christ aboue, and vnto Christ alone.

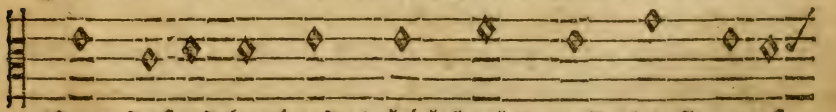
Leading a life without all strife, in quiet rest and peace:
From enuie & from malice both, our harts & tongs to cease.
Which if we do, then shall we shew that we his chosen be:
By faith in him to lead a life, as alwaies willed he.

And that we may so do indeed, God send vs all his grace:
Then after death we shall be sure, with him to haue a place.

Robert Wisedome.

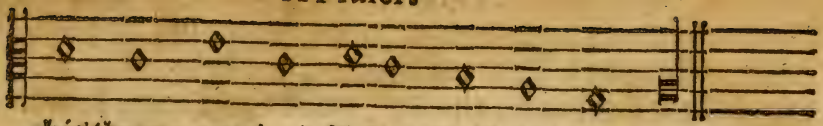


Preserue vs Lord by thy deare word, from Turke and



Pope defend vs Lord, which both would thrust out of

his



his throne, our Lord Jesus Christ thy deare sonne.

Lord Jesus Christ shew foorth thy might,
that thou art Lord of Lords by right:
Thy poore afflicted flock defend,
that we may praise thee without end.
God holie Ghost our comforter,
be our patron, helpe, and succour:
Giue vs one mind and perfect peace,
all gifts of grace in vs increase.

Thou liuing God in persons three,
thy name be praisd in vnitie:
In all our need so vs defend,
that we may praise thee world without end.

FINIS.

A forme of praier to be vsed in priuate houses euerie Morning *and Euening.*

Morning prayer.

ALmightie God & moſt mercifull father, we doe not preſent our ſelues here before thy Maieſtie, truſting in our owne merites or worthineſſe, but in thy manifold mercies, which haſt promiſed to heare our prayers, & grant our requeſtes, which we ſhall make to thee in the name of thy beloued ſonne Ieſus Chriſt our Lord: who hath alſo commanded vs to aſſemble our ſelues together in his name, with full aſſuraunce that he will not onely be amongeſt vs, but alſo be our mediatour & aduocate towardes thy maieſtie, that we may obtaine all things which ſhall ſeeme expedient to thy bleſſed will for our neceſſities: therefore we beſeech thee moſt mercifull father, to turne thy louing countenaunce towardes vs, & impute not vnto vs our manifold ſinnes & offences, whereby we iuſtly deſerue thy wrath and ſharpe puniſhement, but rather receaue vs to thy mercy for Ieſus Chriſtes ſake, accepting his death & paſſion, as a iuſt recompēce for all our offences, in whom onely thou art pleaſed, and thorough whom thou cāſt not be offended with vs. And ſeyng of thy great mercies we haue quietly paſſed this night, (graunt O heauenly Father) that we may beſtow this day wholy in thy ſeruice, ſo ẏ all our thoughts, wordes, and deedes, may redound to the glorie of thy name, and good enſample to all men, who ſeing our good workes, may glorifie thee our heauenly Father. And for aſmuch as of thy meere fauour

and

and loue, thou hast not onely created vs to thine owne similitude and likenesse, but also hast chosen vs to be heyres with thy deare sonne Jesus Christ of that immortall kingdome which thou preparedst for vs before the beginning of the world, we beseech thee to increase our Fayth and knowledge, and to lighten our hartes with thy holy spirite, that we may in the meane tyme liue in all godly conuersation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkardes, gluttons, and such like, shall not inherite the kingdome of God.

And because thou hast commaunded vs to pray one for an other, we doe not onely make request (O Lord) for our selues, and them that thou hast already called to the true vnderstandyng of thy heauenly will, but for all people and nations of the world, who as they knowe by thy wonderfull woorkes, that thou art God ouer all: so they may be instructed by thy holy spirite, to beleeue in thee their onely Sauiour and redemer. But for asmuch as they can not beleue except they heare, nor cannot heare, but by preachyng, and none can preache except they be sent: therfore (O Lord) rayse vp faythfull distributers of thy mysteries, who setting a part all worldly respectes, may both in their life and doctrine, onely seeke thy glory. Contrarily, confounde Sathan, Antichrist, with all hirelynges, whom thou hast already cast of into a reprobate sence, that they may not by sectes, schismes, heresies and errours, disquiet thy little flocke. And because (O Lorde) we be fallen into the latter dayes and daungerous tymes, wherein ignorannce hath gotten the vpper hand, and Sathan by his ministers seeke by all

meanes

meanes to quench the light of thy Gospell, we beseech thee to maintayne thy cause agaynst those rauening wolues, and strengthen all thy seruauntes, whome they keepe in prison and bondage. Let not thy long suffering be an occasion, eyther to encrease their tyranny, or to discourage thy children, neyther yet let our sinnes and wickednes be a hinderaunce to thy mercyes, but with speede (O Lord) consider these great miseries. For thy people Israell many times by their sinnes prouoked thine anger, and thou punishedst them by thy iust iudgement, yet though their sinnes were neuer so greuous, if they once returned from their iniquitye, thou receauedst them to mercy. We therfore most wretched sinners bewaile our manifold sinnes, and earnestly repent vs for our former wickednes, and vngodly behauiour towardes thee: and whereas wee cannot of our selues purchase thy pardon, yet we humbly beseech thee for Jesus Christes sake, to shew thy mercyes vpon vs, and receaue vs agayne to thy fauour. Graunt vs deare father, these our requestes, and all other thinges necessary for vs & thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee as he hath taught vs saying: *Our father which art in heauen. &c.*

A thankesgiuing before meat.

ETernall and euerliuing GOD, Father of our Lord Jesus Christ, who of thy most singular loue which thou beareſt to mankinde, hast appointed to his sustenaunce, not onely the fruites of the earth, but also the foules of the ayre, the beastes of the field, and fishes of the sea, and hast commaunded thy benefites to be receaued as from thy handes

with

with thankesgeuing, assuring thy children by the mouth of thy Apostle, that to the cleane all thinges are cleane, as the creatures which be sanctified by thy word, and by prayer: graunt vnto vs grace so moderately to vse these thy giftes present, that our bodies being refreshed, our soules may be more able to proceede in all good workes to the prayse of thy holy name, thorough Jesus Christ our Lord. So be it. Our Father which.&c.

¶ A thankesgeuyng after meat.

O Lorde, prayse, and honor be vnto thee most mercifull and omnipotent father, who of thine infinite goodnes, hast created mā to thine owne image and similitude, who also hast fed, and dayly feedest of thy most bountifull hand all liuing creatures: Graunt vnto vs, that as thou hast nourished these our mortall bodyes with corporall foode, so thou wouldst replenish our soules with the perfect knowledge of the liuely word of thy beloued son Jesus, to whom be prayse, glory, & honor for euer. So be it.

God saue his Church vniuersal, our Queene and realme: God comfort all them that be comfortles. Lord increase our faith. O Lord for Christ thy sons sake, be mercifull to the common wealth where thy Gospell is truely preached, and harbor graunted to the afflicted members of Christes body, and illuminate according to thy good pleasure, all nations with the brightnes of thy word. So be it.

Euening praier.

O Lord God father euerlasting and full of pittie, we acknowledge and confesse, that we be not worthy

worthie to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers, and grant our requestes, if we consider our owne deseruings, for our consciences do accuse vs, and our sins witnesse against vs, and we know that thou art an vpright iudge, which doest not iustifie the sinners and wicked men, but punishest the faultes of all such as transgresse thy commandements: Yet most mercifull father, since it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs when we feele our selues (as it were) swallowed vp of death and desperation, we vtterly renounce all worldly confidence, and flee to thy soueraigne bountie as our onely stay and refuge: beseeching thee not to call to remembrance our manifold sinnes and wickednes, whereby we continually prouoke thy wrath and indignation against vs: neither our negligence and vnkindnesse, which haue neither woorthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy gospell reuealed vnto vs: but rather to accept the obedience & death of thy sonne Iesus Christ, who by offring vp his bodie in sacrifice once for all hath made a sufficient recompence for all our sinnes. Haue mercie therfore vpon vs (O Lord) and forgiue vs our offences. Teach vs by thy holy spirit that wee may rightly weigh them, and earnestly repent for the same. And so much the rather (O Lord) bicause that the reprobate & such as thou hast forsaken can not praise thee nor call vpon thy name, but the repenting hart, the sorrowfull mynd, the conscience oppressed, hungring and thirsting for thy grace, shall euer set forth thy praise and

glory,

glory. And albeit we be but wormes and dust, yet thou art our creator, and we be the worke of thy handes: yea thou art our father, and we thy childrē, thou art our shepheard, and we thy flocke, thou art our redeemer, & we the people whom thou hast bought: thou art our God, & we thyne inheritance. Correct vs not therefore in thyne anger (O Lord) neyther according to our desertes punishe vs, but mercifully chastice vs with a fatherly affectiō, that al the world may know that at what time so euer a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednes out of thy remembraunce, as thou hast promised by thy holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordayned him the day to trauayle, graunt (O deare father) ꝑ we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shall appeare for our deliueraunce out of this mortall life, and in the meane season, that wee (not ouercome by any fantasies, dreames, or other temptations) may fully set our myndes vppon thee, loue thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be better disposed to liue in all godly conuersation, to the glorie of thy holy name, and profite of our brethren. So be it.

¶ A godly praier to be said at all times.

HOnor and prayse bee geuen to thee (O Lord, GOD almightie) most deare Father of hea-

uen,

uen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnesse freely and of thyne owne accord, to elect and chose vs to saluation before the beginnyng of the world, & euen like continuall thankes be geuen to thee for creating vs after thyne owne image, for redeeming vs with the precious bloud of thy deare sonne, when we were vtterly lost, for sanctifying vs with thy holy spirite in the reuelatiō and knowledge of thy holy word, for helping and succouring vs in all our needes and necessities, for sauing vs from all daungers of body and soule, for comforting vs so fatherly in all our tribulations, and persecutions, for sparing vs so long and geuing vs so large a tyme of repentaunce. These benefites (O most mercyfull Father) like as wee knowledge to haue receaued them of thy onely goodnesse, euen so we beseech thee, for thy deare Sonne Jesus Christes sake to graunt vs alwayes thy holy Spirite, whereby wee may continually growe in thankefulnesse towardes thee, to be ledde into all truth and comforted in all our aduersities. O Lord, strengthen our Fayth, kindle it more in feruentnesse and loue towardes thee & our neighbours for thy sake. Suffer vs not, most deare Father, to receaue thy word any more in vayne: but graunt vs alwayes the assistance of thy grace and holie spirit, that in hart word and deed we may sanctifie and do worship to thy name. Helpe to amplifie and increase thy kingdome, and whatsoeuer thou sendest, we may be hartely well content with thy good pleasure and will: Let vs not lacke the thing (O Father) without the which we can not serue thee, but blesse thou so all the workes of our handes, that we may haue

sufficient,

sufficient, and not be chargeable, but rather helpfull vnto others: be mercifull (O Lord) to our offences, and seeing our debt is great, which thou hast forgiuen vs in Jesus Christ, make vs to loue thee and our neighbours so much the more. Be thou our father, our captayne and defender in all temptations, holde thou vs by thy merciful hand, that wee may be deliuered from all inconueniences, and end our liues in the sanctifying and honor of thy holy name, through Jesu Christ our Lord and onelye Sauiour. So be it.

Let thy mighty hand and outstretched arme (O Lord) be still our defēce, thy mercy and louing kindnes in Jesu Christ thy deare sonne, our saluation, thy true and holy word our instruction, thy grace and holy spirite our comfort and consolation, vnto the end, and in the end. So be it.

O Lord increase our fayth. &c.

¶ *A Confession for all estates and tymes.*

O Eternall God and most mercifull Father, we confesse and acknowledge here before thy diuine maiesty, that we are miserable sinners, conceiued and borne in sinne and iniquity, so that in vs there is no goodnes. For the flesh euermore rebelleth agaynst the spirite, whereby we cōtinually transgresse thy holy preceptes and commaundementes, & so purchase to our selues through thy iust iudgement, death and damnation. Notwithstanding (O heauenly Father) for asmuch as we are displeased with our selues for the sinnes that we haue committed against thee, and do vnfainedly repent vs of the same: we most humbly beseech thee, for Jesus Christes sake, to shew thy mercy on

vs,

vs, to forgeue vs all our sinnes, and to increase thy holy spirite in vs, that we acknowledging from the bottome of our hartes our owne vnrighteousnes, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreable to thy most blessed will, not for the worthynes thereof, but for the merites of thy dearely beloued sonne Jesus Christ our onelye sauiour, whom thou hast already geuen an oblation and offring for our sinnes, and for whose sake, we are certainely perswaded, that thou wilt denye vs nothing that we shall aske in his name, according to thy will. For thy spirite doth assure our consciences that thou art our mercifull father, and so louest vs thy children through him, that nothing is able to remoue thy heauenly grace and fauour from vs. To thee therefore (O Father) with the sonne and the holy Ghost, be all honor and glory world without end. So be it.

¶A prayer for the whole state of Christes Church.

ALmighty God and most mercyfull father, we humbly submit our selues, and fall downe before thy maiestie, beseechyng thee from the bottome of our harts, that this seede of thy word now sowen amongest vs, may take such deepe roote, that neither the burnyng heate of persecutiõ cause it to wither, neither the thorny cares of this lyfe choke it, but that as seed sowne in good groũd, it may bring forth thirty, sixty, and an hundreth fold, as thy heauenly wisedome hath appoynted: and because we haue neede, continually to craue many thynges at thyhandes, we humbly beseeche thee (O heauenly

Father) to graunt vs thy holy spirite to direct our petitions, that they may proceede from such a feruent mynde, as may be agreable to thy most blessed will. And seyng that our infirmitie is able to doe nothyng without thy helpe, & that thou art not ignorant with how many and great temptations, we poore wretches are on euery side enclosed and compassed: Let thy strength, O Lord, sustayne our weakenesse, that we beyng defended with the force of thy grace, may be safely preserued agaynst all assaultes of Sathan: who goeth about continually lyke a roaryng Lyon seekyng to deuoure vs. Increase our fayth, O mercyfull Father, that we doe not swarue at any tyme from thy heauenly worde, but augment in vs hope and loue, with a carefull keepyng of all thy commaundements: that no hardnesse of hart, no hypocrisie, no concupiscence of the eyes, nor intisementes of the worlde, doe drawe vs away from thy obedience. And seyng we liue now in these most perilous times: let thy fatherly prouidence defend vs agaynst the violence of our enemies, which doe seeke by all meanes to oppresse thy truth. Furthermore for as much as by thy holy Apostle we bee taught, to make our prayers and supplications for all men: Wee pray not onely for our selues here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captiuitie of blindnes and error, to the pure vnderstanding, and knowledge of thy heauenly truth: that we all with one consent and vnity of myndes, may worship thee our onely God and sauiour. And that al pastors, shepheards and ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may boh in

their lyfe and doctrine, be found faithful, setting only before their eyes thy glory: and that by them all poore sheepe, which wander and go astray, may be gathered and brought home to thy folde.

Moreouer, because the hartes of rulers are in thy handes, we beseech thee to direct & gouerne the harts of al kings, princes and magistrats to whom thou hast committed the sword: especially O Lord according to our bounden dutye wee beseeche thee to mayntayne and increase the honorable estate of the Queenes maiestie, and all her most noble counsellers, and magistrates, with all the spirituall pastors and ministers, and all the whole body of this common weale. Let thy fatherly fauor so preserue them, and thy holy spirite so gouerne their hartes, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sinne punished, according to the precise rule of thy holy worde. And for that we be all members of the mysticall body of Jesus Christ, we make our requestes vnto thee (O heauenly Father) for all such as are afflicted with any kynde of crosse or tribulation, as warre, plague, famine, sickneſſe, pouertie, imprisonment, persecution, banishment, or any other kynde of thy rods, whether it be calamitie of body, or vexation of mynde: that it would please thee, to geue them patience and constancie, till thou send them full deliueraūce of all their troubles. Roote out from hence (O Lord) all rauenyng wolues, whiche to fill their bellies seeke to destroy thy flocke. And shew thy great mercies vpon those our brethren in other countreys, which are persecuted, cast into prison, and dayly condemned to death for the testimonie of thy truth. And though they be

vtterly destitute of all mans ayde, yet let thy sweet comfort neuer departe from them: but so inflame their hartes with thy holy spirite, that they may boldly and chearefully abide such triall, as thy godly wisedome shall appoynt. So that at length as well by their death as by their life, the kingdome of thy deare sonne Jesus Christ, may increase and shine through all the world. In whose name we make our humble petitions vnto thee as he hath taught vs. Our Father which art in heauen hallowed, &c.

FINIS.

ADAMS,

CHADWELL COURT

NEWPORT